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Boston Published by Crocker & Brewster.

MEMOIR

OF THE

REV. PLINY FISK, A. M.

LATE MISSIONARY TO PALESTINE.

BY ALVAN BOND,
Pastor of the Congregational Church in Sturbridge, Ms.

"And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." REV. ii, 3.

Boston:

PUBLISHED BY CROCKER AND BREWSTER,
No. 47, Washington Street.
NEW-YORK: JONATHAN LEAVITT,
No. 182, Broadway.

....

1828.

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"Memoir of the Rev. Pliny Fisk, A. M. late Missionary to Palestine. By Alvan Bond, Pastor of the Congregational Church in Sturbridge, Ms.

"And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Rev. ii, 3."

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JOHN W. DAVIS, { *Clerk of the District of Massachusetts.*

PREFACE.

The establishment of a Protestant Mission in Palestine forms an important era in the history of modern missions. That country has been so exclusively under Papal and Mahommedan dominion, that it has been regarded as not only a perilous, but hopeless enterprise, to attempt there the introduction of evangelical religion. The church, since the commencement of the present century, having awaked to bolder efforts, has watched "the signs of the times" as they respect the Jewish and Mahommedan nations—nations which, like the walled cities of the Anakims, have seemed to defy whatever exertion the church could make to gain possession. Investigation has of late been made, respecting the practicability of introducing the Gospel among these "aliens." Christians in Great Britain have taken the lead in this good work, and sent men to search out the land, whose report has been,—"Let us go up at once and possess it: for we are well able to overcome it."

The same object soon arrested the attention of individuals in this country, and information relating to it was anxiously sought. A communication from a missionary at Madras, published in the London Missionary Register for 1818, and republished in some of the religious Journals of New England, was one of the first documents, in which facts were developed that suggested the expediency of establishing a mission in Jerusalem. About the same time a letter

from Smyrna stated, on good authority, that missionaries would be tolerated in the Turkish empire.

These communications made a strong impression on the minds of some, which led them to feel, that the time had arrived for the American church to act, and without delay take possession of the Holy Land. The subject was accordingly submitted to the consideration of the Prudential Committee of the American Board of Missions, at a meeting held at Andover, September 23, 1818, the anniversary of the Theological Seminary. After careful deliberation, and fervent prayer for divine guidance, the resolution was unanimously adopted;—*That a mission be established forthwith in Palestine.*—On the same day Messrs. Parsons and Fisk were appointed to that station.

At the Monthly Concert of prayer in October following, the proposal was submitted to the Old South and Park-street churches, that they become responsible for the support of one at least of these missionaries. To this they readily acceded, and their annual contributions have amounted to more than what was then pledged.

For some of the particulars already stated, and others that will be found in the Memoir, the writer is indebted to the favors of correspondents, which, with much pleasure, he now acknowledges.

It has pleased Him, whose "ways are past finding out," to remove these beloved men from a field of danger, of suffering, and of extensive usefulness—having called them, we doubt not, to a higher, purer sphere of service and enjoyment. Mr. Parsons fell an early victim to a disorder, to which severe hardship and an unfavorable climate contributed. "Few men in any employment, even among those who have been distinguished for their piety, leave so spotless a name as was left by Mr. Parsons."* For an account of

* See Thirteenth Annual Report of the Board of Missions.

his labors, and an exhibition of the winning excellencies of his character, the reader is referred to the Memoir of his life. His surviving colleague, though left to bear a while "the heat and burden of the day," was not long separated from him. But in the midst of judgment God has remembered mercy, in the cheering proofs he has given that he approves the Mission, to which they consecrated themselves with martyr-like devotion.

The circumstances, connected with the field of labor to which they were sent, did not encourage the expectation, that a long life would be given them as the period of their labor. It was foreseen that they, who should first engage in a mission to Palestine, would have to prepare their minds for sustaining an arduous, hazardous struggle. They were going forth, as they well knew, to besiege a great empire of sin, where Satan from ancient times has held undisputed possession of his strong holds, and erected his mightiest bulwarks. "The mission to that country," it has been well remarked, "is not for the faint-hearted, the irresolute,—for him who shrinks from the shock of arms, or the fierce and long contested battle. It is for minds of firmer nerve, of more comprehensive views, of more unbending fortitude, which, borne upward by the promises of God, can overlook a thousand obstacles, and dangers, and disheartening occurrences, lying in the way to ultimate and triumphant success."—The church, indeed, has reason to expect, from the nature of this enterprise, that its final achievement, though certain, will require strong faith, fervent prayer, and expensive sacrifices—even the lives of many of her most beloved sons. It is, however, an offering, long since due to the Holy Land, and which, there is reason to believe, is well-pleasing in the sight of Heaven.

The responsible, but pleasing task of preparing a Memoir of Mr. Fisk, endeared to the writer, as he was, by

personal acquaintance and Christian friendship, has been performed amidst many other labors, and some embarrassments, arising from the difficulty experienced in collecting the requisite materials, a part of which have come from very great distances. This has occasioned, unavoidably, a considerable delay in the publication of the work.

Some of the documents, transmitted to this country by Mr. Fisk, have in part been published in religious periodicals, particularly the Missionary Herald. From these it has been necessary to make copious selections, as well as from his private journal and correspondence. The constant aim of the Compiler has been, to make such a selection from the copious and valuable materials collected, as will furnish a just exhibition of the life and character of this eminent Missionary; and as may, with a Divine blessing, subserve the cause to which, with untiring zeal and diligence, he devoted his talents and sacrificed his life.

If this record of his religious exercises and benevolent works may but excite others to emulate his sterling virtues, or inspire any one with the holy resolution to gird himself for the perils, conflicts, and sacrifices of the same self-denying service, the labor of preparing it for the press will not have been in vain. That such may be the results, this volume is respectfully committed to the Christian public, and is commended with earnest prayer to the blessing of Almighty God.

Sturbridge, Ms. Dec. 1827.

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MEMOIR

OF

REV. PLINY FISK.

CHAPTER I.

INCLUDING THE PERIOD PRECEDING HIS ADMISSION TO COLLEGE.

Pliny Fisk was born at Shelburne, Mass. June 24, 1792. He was the fourth son of Mr. Ebenezer Fisk, whose place of nativity was Sutton in the same State. The maiden name of his mother was Sarah Barnard. His parents were virtuous and worthy. They lived retired and in moderate circumstances. But though "to fortune and to fame unknown," they exhibited evidence of humble piety, and trained up their children 'in the nurture and admonition of the Lord.'

The subject of this Memoir was, from early youth, distinguished by an engaging disposition, and unusual sobriety. Though generally disinclined to youthful vanities, he was not destitute of vivacity, and humor. A prominent trait in his early character, and one that was distinct in his subsequent life, was persevering application. Whatever the business might be, to which his attention was called, he did not shrink from it on account of difficulty or labor; but promptly applied himself to it, and persevered, till his work was done. As a child he was faithful, dutiful, and affectionate. Pleasure as well as duty moved him to meet with readiness the

wishes of his parents; and he was one whom they fondly hoped to retain with them, to be the staff and solace of their declining years. Hence it was not without some reluctance that they listened to the expression of a desire on his part to receive a public education—an event which they had some reasons to anticipate from his early partiality for books and study. His literary advantages, during the first seventeen years of his life, were confined to a common English school; but these were diligently improved. Great industry and perseverance characterized his earliest application to elementary studies. Soon he manifested a taste for mathematical science. His predilection for this science was such, even in childhood, that it was thought advisable for him to defer attention to it, till he had made competent proficiency in the other elementary branches. He obtained permission, however, to devote his evenings during a winter quarter to the study of arithmetic, and at the close of the term, he had acquired a good knowledge of the principal rules.

The Christian example and counsel of pious parents made, at an early period, such deep impressions on his mind, as were favorable to the susceptibility of the stronger convictions of religious truth. In his sixteenth year he was led to realize his lost condition, and to feel that he must be in earnest about his salvation. After a season of pungent convictions and great anxiety of mind, he discovered with the eye of faith 'the Lamb of God, which taketh away the sin of the world,' and believing he rejoiced with joy unspeakable. At this time he manifested a very thorough acquaintance with the operations of his heart, uncommon clearness in his religious views and feelings, and was able to give distinctly 'a reason of the hope' he began to cherish. It was very soon perceived that his piety would be ardent and active.

The following account of his religious experience was written by himself about two years after he began to hope that he was a Christian.

"I consider the whole of my life till my sixteenth year, as having been one continued course of rebellion against God. Not one holy affection can I find by examination during that whole period. Never did my heart exercise any love for God—never was I willing that God should reign a Sovereign on his throne. I have even wished there were no God, or that he would annul the penalties of guilt, and proclaim impunity to offenders. As I was educated in a religious family, and heard much conversation about the things of religion, I often felt alarmed at the prospect of dying in my sins, and going down to destruction. Such fears, however, though frequent, were of short duration. Often did I resolve to become a pious, prayerful youth; but these resolutions were forgotten, as soon as I renewed my intercourse with thoughtless companions. Although convinced that delays are dangerous, yet I cherished the fond hope, that at some future period, when others should be seen turning to the Lord, or when the time of trial and distress should come, or when I was laid upon a dying bed, I should make my peace with God. So astonishing was my stupidity, that I supposed, a few weeks of seriousness would, at any future time, ensure my conversion. Destitute of a sense of dependance on the renewing influences of the Holy Spirit, I was trusting to works, to be performed at a future day, and under the influence of the carnal mind which is enmity against God.

"In the summer and autumn of 1807, it being a season of general stupidity among Christians, I indulged myself in sin with less restraint, than I had ever felt before. Never did the concerns of religion make so light impressions on my mind—I was busily employed in plans of vain amusement and sinful pleasure. I longed to be released from the

restraints of parental authority, that I might feel more free to pursue my career of youthful folly;—and yet I wished to avoid all those appearances that would lower me in the estimation of the sober part of society. But God in mercy did not suffer me to proceed to such lengths in wickedness, as my depraved heart would, unrestrained, have led me.

"While many professed Christians were thus sleeping, and the youth were pursuing their career of sin with unusual levity, a few of Zion's friends, alarmed for the cause of religion and the souls of sinners, commenced a meeting for prayer. Though at first but few attended, the number soon increased; and after a few weeks they were frequent and full. On the first day of Jan. 1808, I met an intimate associate, with whom I had spent much time in sin, and he thus addressed me;—'Remember, you have an immortal soul that must exist beyond the grave either in happiness or woe!'—I knew not till then of any change in his feelings. His address took hold of my heart; and after much reluctance, and many hard struggles for a few days, I determined to forsake the vanities of youth, and seek religion. I endeavored carefully to keep my mind on religious subjects, I read much, prayed often, and frequently attended religious meetings. I began to conclude that I was a subject of genuine conviction and should soon be converted.

"The person who first addressed me, after a season of anxious inquiry, which continued about three weeks, was relieved from his burden of anxiety and distress, and gave evidence of having 'passed from death unto life.' This was to me a trying time. The hope of being soon relieved from my fears of hell had afforded me some comfort, which now was gone. I had been serious and anxious, quite as long, I imagined, as persons generally were previously to conversion. But I did not feel, as I had expected I should. I therefore began to fear that

my expectations of being converted were delusive. This led me to more diligence and earnestness. I began to think that what I had considered conviction, was not; and that something more was necessary to constitute a Christian, than anxious thoughts, or convictions of sin. I now realized, in some measure, the power of the doctrines of grace. I found myself to be 'dead in trespasses and sins'—I had no heart to love God—I was vexed that a just God possessed all power, and would do his pleasure, without regard to the dictates of his creatures. During all this time, though wearisome days and nights were appointed me, I continued in rebellion against God, and refused to accept of mercy on the terms of the gospel. And I am fully persuaded that I should have continued in my sins, and rejected the Saviour, and grieved away the Spirit, had not God, of his own good pleasure, applied to my heart 'the washing of regeneration and the renewing of the Holy Ghost.'

"'Bless the Lord, O my soul, and all that is within me, bless his holy name,' who was pleased, as I humbly trust, to deliver me from the servitude of sin, in which I must otherwise have perished with the enemies of God. I had spent my living upon physicians, and when I 'was nothing better, but rather grew worse,' then, as I hope, the Lord was pleased to speak the word, that I might be healed. And, O how sweet the joys of believing in Jesus! what pleasures didst thou my soul realize, when the light of God's countenance first shone upon thee? What can compare with the joy and peace of believing in Jesus? When compared with this, how mean are all the pleasures, which honor, wealth, power, and sensual gratification can afford!

'Could I command the spacious earth,
And the more boundless sea;
For one blest hour at thy right hand
I'd give them both away.'

"Give me 'affliction with the people of God,' rather than 'the pleasures of sin for a season.' Let the

Lord be my God, and may I never be unfaithful in his cause. I devote myself, O Lord, to thee. Wilt thou accept the offering? Cleanse me from my sins—save me from stupidity—keep me humble—prepare me for thy service, and make me an instrument of good in the world—may thy kingdom come, and thy will be done on earth as in heaven; for thine is the kingdom, and the power, and the glory, forever. Amen."

After a season of trial and self-examination young Fisk professed religion, and was received to the church in his native town, under the pastoral care of the Rev. Theophilus Packard, D. D. From this time he manifested a deep solicitude for the salvation of sinners, and often exhorted, and affectionately urged them to immediate repentance. At an early period he was requested to assist in the services of private religious meetings, and his performances, though but a youth, were appropriate, judicious, and impressive. To religious meetings of this kind he was always partial; and such was his facility of communication, his earnestness, and faithfulness, that he rendered them in a high degree profitable. Many will long remember, how on such occasions he warned them with entreaties and tears to be reconciled to God.

His love for the service of his Divine Master was so strong, that he very soon determined on devoting himself to it, in the work of the ministry. His feelings were communicated to his parents; and though they had once tried to discourage him from pursuing a public education, they now acceded cheerfully to his wishes, promising him whatever assistance, it was in their power to render. He accordingly commenced his preparatory studies about a year after he had professed religion, and pursued them principally under the direction of Rev. Moses Hallock, of Plainfield, Mass. His application to study was vigorous and diligent; but he kept such

watch over his heart, that no apparent check was given to the ardor of his piety. A letter, which he wrote at this time, will show the state of his religious feelings.

"Plainfield, Sept. 3, 1810.

"Dear Brother—We have publicly renounced the world, and avouched the Lord to be our God. Do we feel the importance of living according to our holy profession? What will it avail us, that we have been with Christians here, that we have set down with them at the table of the Lord, unless our hearts are true to the Redeemer's cause? If we would be disciples of Christ, we must deny ourselves, take up the cross, and follow him. We cannot serve Mammon, and at the same time render acceptable service to God. Our great business must be, *to act for God;*—we must pray without ceasing, watch and persevere, 'lay aside every weight, and the sin which doth so easily beset us,' and run, wrestle, and fight with patience. O let us take heed that the curse, denounced against Meroz, fall not upon us—let us love Christ not in word only, but in deed and in truth—let us frequent the closet, attend to the Scriptures, meditate much on heavenly things, feel as if we were pilgrims and strangers here below, and seek 'a city, which hath foundations, whose builder and maker is God.'

"The friends of missions here met last week and paid over their subscription, amounting to between fifty and sixty dollars. The Rev. Mr. H. of C. who left us this morning, mentioned an individual in his church, who, in addition to an annual subscription of six dollars, paid at one time $100, and said, if the missionary chest were empty, he would give more. O my dear brother, while some give their money and others their time to God, let us not keep back from our duty.

Your brother, P. Fisk."

The last paragraph in the above extract shows, that Mr. Fisk began at an early period to feel an interest in the missionary cause. It was about this time that a Foreign mission was first proposed to the American churches. The subject arrested his attention, engaged his feelings, and led him to determine, should he become qualified, to go 'far hence to the Gentiles.' His aged father has said, since the death of his son, that before he left the paternal roof to prepare himself for the service of the church, he had in view a *Foreign* mission—an object on which he steadily kept his eye, and with reference to which he carefully disciplined both mind and body. Possessed, as he was, of ardent piety, vigor of mind, unyielding fortitude, and a physical constitution naturally robust, and rendered more so by the healthful breezes of his native mountains, his early decision to become a missionary may be regarded, as the result of sound judgment and enlightened zeal. To this early fixedness of purpose respecting the object of pursuit he was indebted under God for no small share of the singular excellences which belonged to him as a missionary to the heathen. His great object lay constantly before him, and it was his unceasing prayer to God that he might be fitted for it.

Having completed his preparatory studies, he offered himself in 1811 for admission to Middlebury College, Vermont: he went unaccompanied by friend or acquaintance, and was admitted on examination to an advanced standing.

CHAPTER II.

FROM HIS ADMISSION TO COLLEGE, TILL HE JOINED THE THEOLOGICAL SEMINARY, ANDOVER, MASS.

The review of Mr. Fisk's collegiate course, furnishes few occurrences of very special interest.

It does not appear, that he was ambitious to be distinguished among his associates by literary honors. His ruling passion was rather to be *good* than *great*. His standing as a scholar will be learnt from a communication prepared by a gentleman then connected with the faculty of the college of which he was a member.

"His talents," this gentleman observes, "were highly respectable; though as a *scholar* he never greatly distinguished himself. He had an aversion to the study of the ancient languages. Owing to his reluctance to apply himself closely to the investigation of difficult passages, the knowledge he acquired of these languages, was somewhat imperfect. The branches of science which belonged to my department—the mathematics and natural philosophy—he pursued with more eagerness and greater success. But even here he was *good*, rather than *excellent*."

His early taste for mathematical studies has been mentioned. He became more and more deeply interested in this department of science, the farther he pursued it. Had he applied himself to the extent of his powers, he would doubtless have excelled. But he feared the influence which intense application to the sciences might have on his piety: his primary object was to grow in the knowledge of Christ Jesus his Lord. The spirit with which he pursued his studies may be learned from his correspondence. In a letter to one of his brothers, after giving an abstract of a philosophical lecture which he had just heard, he thus concludes: "In contemplating the subject, I found many wonders connected with it, which I cannot comprehend. It gives me adoring views of God, and humbling views of the knowledge and power of man—especially of myself. Dear brother, let us remember, these material forms will soon decay. These spirits of ours will soon pass into eternity. Time is short, yet

much depends on its improvement. Let us spend it well as it passes, continually doing or getting good.

> 'Count that day lost, whose low descending sun
> Sees from thy hand no worthy action done.'

"Some part of our time should be spent in secret prayer and self-examination. I hope you will be faithful to yourself, and act the Christian in your intercourse with others. And may the grace of our Lord Jesus Christ be with your spirit."

It is a fact, which we have thought proper not to conceal, that Mr. Fisk's classical education was imperfect. His deficiences, however, were by no means to be attributed to want of intellectual power: but partly to embarrassments under which he labored, and partly to the mistaken notion that vigorous and persevering application to the sciences was necessarily unfavorable to the cultivation of the religious affections. There can be but little if any doubt, that on this subject he erred. He became, at last, convinced of this, when subjected to the disadvantages occasioned by his early neglect of classical studies. It was the experience of these disadvantages, that led him to say to the Society of Inquiry respecting Missions, at Andover, soon after he arrived at Smyrna,—"I beg leave to submit to you one remark, which seems to me important, respecting the qualifications of a missionary. It is this; *More knowledge of languages should be acquired.* I say more *knowledge* of languages, rather than a knowledge of *more* languages. To have such an acquaintance with Latin, Greek, and Hebrew, as will enable you not only to *read* them with familiarity, but to *speak* and *write* them, would be of very great utility in this country, and I presume, in any part of Asia; probably in any part of the world. And let me add, that it would be well, if the wife of a missionary were to know Italian, French, and Latin."

These remarks show how important he considered literary attainments, after he had become engaged in his work. And when we read the history of such men as Edwards, and Scott, and Martyn, we have evidence that intense and laborious study is not incompatible with ardent and active piety.

While it is admitted that Mr. Fisk did not at first distinguish himself as a scholar, it may be said, that, as a Christian, he was surpassed by very few. The gentleman, alluded to above, has made this additional statement:—"He brought with him to the college a religious character of inestimable value. His piety was of no ordinary stamp. It was strikingly operative. It never slumbered nor slept. It was not a flame that dazzled for a moment, and then flickered and died away. Like the vestal fire, it was always alive, always bright. In forwarding his Master's work he was ever active and energetic.

"In the year 1812, the hearts of Christians were cheered with a revival of religion in the college. It was not so powerful as has, at some other times, been experienced, still it was enough so to warm the hearts, and engage the energies of all the officers and students who loved to witness the advancement of the Redeemer's kingdom. In this happy company Mr. Fisk stood in the foremost rank. The influence he exerted on his fellow students was most salutary. The pious were animated, and stimulated to duty by his example. Sinners, even the vilest, listened to his pathetic admonitions, for they all believed

'That he was *honest* in the sacred cause.'

"It is not unlikely that, at the final reckoning, a number of the young men, who were then members of the institution, will declare to his everlasting rejoicing, that he was the instrument in the hand of God of turning them from sin to holiness."

In this sketch of his collegiate course, given by one who watched with paternal interest the de-

velopement, not only of his intellectual faculties, but of his Christian virtues, we have a valuable testimonial, showing the excellence of his character, and the motive that urged him onward in his course; a motive that grew stronger and stronger, as he advanced—*love for souls*. This was the main spring of his movements, the secret of his success in the cause of Christian benevolence.

The following additional testimony comes from a class-mate of his who now occupies an important station in the Church. "As a Christian, he was distinguished for *decision* and *zeal*, and a *promptitude* in seizing opportunities for promoting the spiritual interests of others. His deportment was uniformly amiable, and it was *manifest*, that the love of God had, in no ordinary degree, been shed abroad in his heart. Never shall I forget the readiness and the solemnity with which, when unexpectedly requested at the time, he addressed our class, as we were assembled around the grave of one of our number, who had died in a neighboring town."

Such was his character, while pursuing study as a member of college. By his Christian example and exhortations, he made a deep impression on the minds of many, an impression that some will never forget. One, who is now a useful minister of the Gospel, stated to the compiler, that it was in consequence of a faithful admonition received from Fisk, that he was roused from sinful stupidity, and led, as he trusts, to seek religion, and take a stand on the Lord's side. Others, perhaps, might be found, who could testify to the same thing in respect to themselves. Such an example of Christian zeal and fidelity, is worthy the attention of every pious student. It evinces that much good may be done, even while preparing for a more extended sphere of benevolent labors.

Without disparagement to Mr. F., or reflection upon his friends, it may be stated, that his energy

was put to the test, and his faith occasionally tried by struggles with pecuniary embarrassment. Expensive and protracted sickness in his father's family frustrated the prospect of assistance from paternal resources. No Education Societies then existed to proffer their patronage to the indigent, but pious youth, whose longing eye was turned towards the ministry of the Gospel. When he commenced his collegiate course, little encouragement of support, beyond his own limited means, was presented. His main dependence was upon his exertions, in connexion with a rational reliance on divine Providence. He adopted a course of rigid economy, and during the vacation was employed in the instruction of common English schools. These means, however, could not enable him to meet all the expenses necessarily incurred. But though perplexed he was not in despair. Under embarrassing circumstances he used, to the best advantage in his power, the means he had to extricate himself, and then committed his way to God. Having, as he humbly hoped, a sincere desire to be employed in the vineyard of his Master, he cherished the sweet confidence that his Lord, if he had a service for him to perform, would enable him to prepare for it.

Experience has often taught the children of God, that "the Lord delivereth his servants, that trusted in him," that "they which trust in him shall be as mount Zion that cannot be moved." So his experience instructed him. He found that his confidence was not misplaced, nor disappointed. Friends were raised up from unexpected quarters, from whom such assistance was occasionally received, as enabled him to prosecute, with little interruption, his classical studies. At a certain time, when pressed for want of funds to meet present demands, and not knowing whither to look for aid in this emergency, he unexpectedly received thirty dollars, a donation

from a merchant in Boston.* In acknowledging the receipt of this sum, which came so opportunely to his relief, he remarks;—"So Providence provides for me."

At the close of his collegiate course he would have gone directly to some Theological Seminary; but from this he was detained a year in consequence of debts which had accumulated, notwithstanding his economy, the avails of his own industry, and some assistance from benevolent individuals. But it was a year rendered useful to others, as well as profitable to himself, as will hereafter appear.

Alluding to the difficulties above mentioned, one, who was well acquainted with him while in college, thus observes;—"I have often contemplated him, as affording a remarkable illustration of the fact, that a student, surrounded by many discouraging circumstances, and not distinguished at first as a scholar, may in a few years, by well directed and persevering diligence, outstrip those who once were before him, and leave them far behind both in intellectual attainments and real usefulness."

Mr. Fisk received his first degree, in August, 1814. On the following September he commenced the study of Theology under the direction of his pastor, Rev. Dr. Packard, boarding at the same time with his father. The following are some of his reflections in prospect of being soon engaged in the work of the ministry. "The work seems great, difficult, and responsible. I feel that I am very inadequate to sustain its labors. Young, inexperienced, weak in faith, inclined to sin, how can I think of engaging in a work of such magnitude. How can I fulfil a task, under which Gabriel, without special aid, must sink. My help must come from God."

In January, 1815, he was examined by the Franklin Association of congregational ministers, and re-

* Mr. Henry Homes.

ceived from that body a license to preach the Gospel. In reference to the new and responsible business, in which he was commissioned to engage, he records this prayer: "Almighty Saviour, to thee I look for assistance in discharging the important duties which now devolve upon me. Thou knowest my weakness, ignorance, want of experience, and the temptations to which I shall be exposed. Do thou strengthen, instruct, and support me. I pray for assistance in the choice of texts, in studying and preparing sermons. Teach me the true meaning of thy word. Let me never adopt sentiments, or form determinations hastily. Enable me to resist the influence of all unhallowed motives; give me a spirit of devotion; make me studious and faithful. May I be prudent and zealous, humble and decided, conciliatory and consistent. Give me health of body and soundness of mind. Let my preaching be solemn and interesting, doctrinal, experimental, or practical, as the occasion may require. O my God, enable me to preach 'in demonstration of the spirit, and with power, and wilt thou give the word an efficient influence, that it may reach the hearts of men.'"

After a painful review of his deficiencies and sins, which he speaks of in a manner, evincing deep contrition and self-abhorrence, he continues the record of his feelings:—"I will throw myself on divine mercy, and hope and wait for the consolations of religion. A ray of light enters my benighted soul. Though heavy laden with guilt, Jesus appears mighty to save. My soul again leaps for joy to see my Redeemer. O my Saviour, do I not love thee, and long to be conformed to thy image? Do I not sincerely mourn my levity, my stupidity, and my unfaithfulness? Lord, thou knowest my heart,—is not sin the burden, and holiness the delight of my soul? Let me see thy glory, and my own vileness,—be delivered from the power of sin, and assimilated to thee, and it is enough; I have all things."

About the first of March following, Mr. Fisk was invited to preach in Wilmington, Vermont; and he went immediately to that place, where he continued his labors not far from eight months. He found that the minds of the people there had been unhappily agitated, and party animosities excited in consequence of the dismission of their pastor. These unpleasant circumstances appeared rather forbidding; and the field of labor, into which he was sent to make his first ministerial efforts, did not promise much success. But as he was a stranger, he determined to know no party, and take no interest in the controversy which had been in agitation. He went directly about his appropriate business. His labors were blessed, and the attention of the people was soon directed to religious subjects. Party jealousies and strife were forgotten, while religion became the topic of general inquiry and interest. Meetings for prayer and conference were frequent, and well attended throughout the town; and it was evident that the Holy Spirit had come down with power to revive his work.

The cheering prospect of a revival of religion, it may well be supposed, produced no ordinary effect upon a mind like Mr. Fisk's. "His spirit was stirred in him," and his best powers were brought into vigorous exercise. Under the conviction, that the present was a momentous crisis with the people, on the termination of which everlasting consequences depended, he was abundant in labors. He felt his responsibility, and while the field was white to harvest, he resolved to spare himself neither strength nor toil. Many in that place are ready to witness, "how he kept back nothing that was profitable unto them; but shewed them and taught them publicly and from house to house, testifying to them repentance toward God, and faith toward the Lord Jesus Christ." As soon as practicable he visited most of the families in the town, and conversed personally

with almost every individual on the subject of religion. In performing this useful and laborious service he proceeded systematically. In the morning he formed his plan, designated the families which he purposed to visit, and limited the time which he was to spend in each house; and during the day he usually accomplished all that he expected. His uniform topic of conversation on these excursions was religion. When he called on a family he would often tell how much time he had allotted for the visit, and propose religion as the *first* subject, on which to converse. Usually this subject would occupy all the moments appropriated for the visit, and the listening household were seldom desirous of having it changed, seldom weary of the persuasive earnestness, with which their visitor urged them to attend to "the things which belonged to their peace." In these private interviews he was ever solemn, faithful, familiar, affectionate; and he failed not to leave the impression that he was a man of God.

Respecting the fruits of his labors no definite statements can be made. Under his unwearied ministrations numbers were awaked from their sleep of sin, and brought, it is hoped, into the kingdom of Christ. There prevailed throughout the congregagation which he addressed, general seriousness and earnest attention. A remarkable spirit of inquiry respecting divine truth was also excited,—all seemed anxious to hear, and know the truth.

An individual from that town, speaking of the happy effect of Mr. Fisk's exertions while there, observes:—"Were I to state my impressions respecting the most visible and salutary result of his labors, I should say, it was the restoration, in a good degree, of peace and harmony in the society, and a revival of piety in the church. To the people of God it was peculiarly a 'time of refreshing from the presence of the Lord.' I am persuaded that many of them look back upon it as one of their most precious

seasons of spiritual enjoyment,—a season in which they made rich acquisitions of scriptural knowledge. During his residence there he established a Sabbath school, and, if I mistake not, it was on a subsequent visit that he organized a Ladies' and Gentlemen's Missionary Association. He was *extremely* popular; but he had grace and good sense enough to prevent his sustaining any injury from it."

In view of the fact that he was so acceptable and successful in this commencement of his ministerial labors, the inquiry may arise in the minds of some, why did he relinquish his work after a few months service, and conclude to spend three years more in professional studies at a Theological Seminary?—In reply to such a question it may be stated, that it was his settled determination, before he left college, to avail himself of the important advantages of a public Theological education:—And for this purpose nothing prevented his proceeding directly to Andover, but the necessity of earning the means to defray some arrearage expenses which his education incurred. In doing this he sought a situation where he might be useful to others, while helping himself. As he had already devoted considerable attention to theological subjects, and particularly to the study of the Scriptures, and had become familiar with the routine of occasional religious meetings, in which he had been useful, he concluded to apply, after some further study, for license to preach the Gospel. With reference to a temporary season of ministerial labor he was authorized, as has been stated, to preach as a domestic missionary, or to some vacant parish. When he went to Wilmington, he engaged for a limited time to labor with them, though not as a candidate for settlement. He gave them no reason to expect he would consent to remain long with them.

Towards the close of Mr. Fisk's first engagement with the people of W., his services were so accept-

able, and so highly useful, that a renewed application was made to him to continue with them longer, than at first he contemplated. He was willing to stay till near the time, when he purposed to enter the Theological Seminary. Lest, however, his assent to such a proposal, together with a growing mutual attachment, might lead some still to cherish the hope that he would be prevailed on to settle with them in the ministry, he made it a condition, that such expectations should be laid aside, and that they should regard him only as a sojourner among them. Again he assured them that it was his fixed intention to resume his theological studies, to qualify himself for the work of a missionary to the heathen. From this object, which became dearer to him the more it was contemplated, nothing could divert his mind.

CHAPTER III.

FROM THE COMMENCEMENT TO THE TERMINATION OF HIS PROFESSIONAL STUDIES AT THE THEOLOGICAL SEMINARY, ANDOVER, MASS.

In November 1815 Mr. Fisk became a member of the Theological Seminary, and was admitted, after a few weeks, to the benefits of the charity-fund. The studies, employments, and scenes, to which he was introduced at this time, were peculiarly congenial to his feelings, and awakened his mind to a high pitch of excitement. He appreciated the valuable privileges with which he was favored, and resolved to profit by them. With an ardent thirst for sacred knowledge he entered the rich fields which opened to his view, and which furnished powerful inducements for laborious research. Here he found materials for "the feast of reason," though he had been but moderately interested with the enchantments of classic ground.

Lest, however, the richness of the intellectual banquet might impair his relish for devotion and holy living, he united with diligent and close attention to study habits of *active piety*.

In respect to his intellectual features nothing very brilliant or striking was developed. The creations of a fertile and glowing imagination were not found among the productions of his mind. Nor was he distinguished for boldness and vividness of conception. The power of analysis he possessed in a high degree; and his talents in general were solid, rather than splendid. With soundness of judgment he united quickness of perception, and acute discrimination. His compositions, though destitute of ornament, were characterized by plainness, point, and perspicuity. He evinced a more than ordinary degree of mental power, and, as will hereafter appear, a capacity for rapid improvement.

In respect to his theological attainments no more can be said, perhaps, than is true of many others, who in subsequent life move in a humbler sphere of ministerial labor, and never rise above the ordinary degree of distinction.—To the prescribed course of studies he devoted careful and punctual attention, and at the usual examinations acquitted himself with respectability.—He studied the Scriptures with great care and deep interest, select portions of which he committed daily to memory, and was accustomed to introduce with great effect for illustration or proof in his extemporaneous exercises.

It was in the art of *holy living*, and in devising and executing *plans of usefulness*, that Mr. F. excelled. Here we see him in his strength, and here we discover the secret of that influence which he afterwards exerted in the world. In these respects his fellow students were soon prepared to feel, and acknowledge, that he was before them. In his intercourse with the members of his class and with

individuals of other classes, it was his uniform endeavor to exert an influence favorable to their piety, and to enlist their feelings in objects of benevolence. He loved to converse on the subject of religious experience, and would often inquire of those with whom he was most intimate, respecting the present state of their own hearts, their present views and feelings, their hopes, fears, difficulties, and trials.

An extract or two from his journal will introduce him in this profitable connexion with his brethren.

"Feb. 20, 1816. I have had this evening a most delightful interview with two of the brethren, H. and T.—O the happy, the blessed communion of kindred souls! I felt my heart united to theirs by the tenderest ties. I love them most cordially. We conversed upon our alarming stupidity in the service of God, on the evidences of our piety, on intercourse with God. We kneeled down together and attempted to pray. In such seasons how do hearts unite, and souls melt and mingle into union.

"Feb. 28. Last Sabbath eve I met with six of my dear brethren, and had a free and profitable conversation on the state of our hearts, and the low state of religious feeling in the Seminary. The season was precious, and may it prove a prelude to better times.—This evening I have been again engaged most sweetly with a few of my brethren in mingling souls. O how I love such seasons! They are rich in spiritual good and pleasures.—Would God, I were worthy to live in such society as I now enjoy.

"March 1. Had an interview with my classmate, B. We conversed respecting our own religious experience. A very precious time. The Lord grant, that I may have a better relish for spiritual discourse."

If a fellow Christian was laboring under trials of mind, he was one of the first to attend to his

case, which he did, with true Christian concern; and he urged it on others, as a subject that should awaken their sympathies, and engage their earnest prayers.—Having for a long time carefully studied cases of conscience, he was qualified to administer counsel and consolation to such as were walking in darkness. Many can bear testimony to the brotherly kindness which he manifested towards them, under the circumstances that have been mentioned. In the time of affliction Fisk was found a brother indeed. It was his practice to call on some of his most intimate associates, and say,—"brother * * * is laboring under distress of mind, or is suffering some painful visitation of providence; now he needs our prayers, and I wish you to meet me at my room for the purpose of holding a prayer meeting on his account."—If any were absent in consequence of some afflictive dispensation, his prayers would be frequent and fervent, and the expression of his affectionate heart would follow them. A particular instance of such attention the writer well remembers.—A class-mate was summoned home unexpectedly to bury a dear friend. During his absence, as he afterwards learnt, his case deeply affected the feelings of Mr. Fisk, who on this occasion invited a few persons to unite with him in seasons of special prayer for him who was absent and in affliction, and to whom he soon forwarded the following letter.

"Dear Brother.—Though *we* could not feel all that *you* felt, when you left us, yet you will easily believe that our hearts were not wholly insensible. I am sure we did then, and do still bear a part in that burden which a righteous Providence has laid upon you. I often experience a melancholy pleasure in sitting down, and recollecting the very pleasant seasons we have enjoyed together, and then directing my thoughts to your present situation. Sometimes I imagine you have returned, and

we are conversing together on the mournful scenes into which you have been called. I begin to inquire respecting the support you have realized, and the effect which the afflictive event has produced on your surviving friends;—and I enjoy the momentary pleasure of thinking, that you and they have been supported, comforted, and benefitted, in this season of deep distress. Yes, I trust the Lord does sustain your sinking spirits, and comfort your aching hearts. Can we not see in this event evidence that your heavenly Father is faithful? You have longed, and prayed, that he would make you humble, wean you from the world, increase your piety, and fit you to be a good minister of Jesus Christ. Is not this the method, the wisest and kindest, effectually to show you what is in your heart—to teach you the uncertain nature of all earthly enjoyments—to lead you to more zeal and diligence in cultivating your Christian graces—to prepare you to sympathize with the afflicted, and administer to them counsel and consolation—and, in short, to fit your own soul for the enjoyments of that purer world, where sin and sorrow cannot enter? O my brother, I do rejoice to think that such are the gracious designs of Heaven towards you. May you have grace so to improve, and submit to this dispensation, as to gain finally all these precious advantages. And if we are permitted to live together again, may we both experience the salutary effects of this visitation.

"Your bereaved *parents*, I trust, are supported by that religion they have so long professed, and are resigned to the painful chastisement. It is God's design to prepare his children for heaven. But, O how much must be done to accomplish this end! How many mercies, how many afflictions! How many idols must be torn away—how many sins subdued—how many sufferings endured! God is a kind and faithful Father to his children. He will supply their wants, or leave them destitute; gratify,

or disappoint their wishes; smile, or frown, as may be most conducive to the final good of his great family. He will take care to carry them through such a course of discipline, as shall at last prepare them to enjoy him in heaven. It is our part to learn to view every thing that concerns us, as a part of that system of means by which, if we are faithful to ourselves, our heavenly Father is purifying our souls from sin, and fitting us for seats at his right hand. So may you, and your mourning parents, view your present trials, and share all the benefits of sanctified affliction. Yours sincerely, P. Fisk."

Expecting to spend his life in arduous labor on missionary ground, he was careful to subject himself to such a degree of *bodily exercise*, as would prevent that languor and debility which so often result from sedentary habits. *Walking* was a frequent mode of exercise. But his were emphatically "walks of usefulness." Those intervals of relaxation he improved to valuable purposes. He always aimed to have some object in view, that the time required for exercise might not be lost; and usually this object was a free conversation with some one of his brethren, respecting their own hearts—or some truth of religion—some Christian duty—some plan of usefulness—or the moral condition of the world—the claims of missions, &c. Perhaps he would have in view a short visit to some family, a prayer meeting, a religious conference. Many will long remember the precious and profitable interviews which they enjoyed with him during some of those seasons.

One, who is now a missionary to the heathen, has said,—"I well remember those interviews, which I had with Mr. Fisk, while walking for exercise; for it was during one of them that myself, if I feel any thing of a *missionary* spirit, was led to *feel*. At those times his soul rose on high. He was far before us

in holy living. He would come to my room and propose a walk,—"But where shall we go? and what shall we talk about?" would be his first inquiries. Once when I went with him, he led me to the house of an aged negro. The old man appeared gratified, and like a Christian. Mr. Fisk viewing him and his aged companion as standing on the brink of the grave, introduced the subject of death, requesting me to state, what constituted a preparation for death. After a few remarks were made, he resumed the subject, and pursued it. We prayed and then returned. When returning, after having visited a family for the purpose of religious conversation with the members, he would say; "The next time we pray for ourselves, we must pray for these persons." When on the way to attend a religious meeting he would inquire; "On what subject shall we discourse?" Perhaps he would mention one, give a brief view of it, divide it, and then say to me; "You may speak on which part you please, and I will take the other; and you may begin or conclude the subject, as shall best suit your feelings." Once as we were returning from one of these excursions, during which he had conversed much about the heathen, he remarked; "How little we feel, that probably now there are 500,000,000 of people entirely ignorant of the Saviour!" The thought came home to my soul. At another time in view of the rapid and mighty operations of the present day he said; "We must *hasten* forward, or we shall not be able to do any thing. It seems to me much as it did, when I went to 'a raising' while a boy. Several men would grasp a beam at once, and I had to *hasten*, or it would soon be out of my reach, and then I could help none; so it seems to me now, and we must hasten forward."

An intimate friend of Mr. Fisk, speaking of their mutual intercourse, has said; "I rarely knew of an occasion, when it was necessary to give him any

thing like a reproof. But once when sitting in my room with the door open, I heard him, as he came from the lecture room, talking quite earnestly and saying, "I was *provoked* with brother * * * * because he continued to speak, after the Professor had given his opinion." I called to him by name, he replied, "What do you want?" I said, "The sun will go down by and by." He answered, "Very well." In about fifteen minutes he came into my room with an honest and affectionate smile, took me by the hand, and said, "I am ready now to have the sun go down." This instance serves to show, with what a spirit he received a reproof, and how readily he profited by it. There was no kindness which he so gratefully received from a fellow student, as a reproving hint. And he enjoined it upon all his intimate associates, as a pledge of Christian friendship, that they should frankly tell him of every fault, and every impropriety of deportment, which they at any time should detect in him. The same kind service he was careful to perform, as a matter of duty, as well as Christian faithfulness.

From the observations which have been made respecting the religious intercourse of Mr. Fisk, with the members of the Seminary, it must not be inferred, that there was about him any thing which savored of religious austerity, or of that excessive reserve which repels familiarity. On the contrary he was remarkably affable and familiar. The merest child might feel free to approach him, and would be sure to meet from him the unaffected expression of kindness. During intervals of relaxation from the engagements of the study and the closet, he was always cheerful, occasionally humorous, and indulged an agreeable "flow of soul," which rendered him a very pleasant companion. It was a source of regret to him, that he did not exhibit an example of more gravity; though it was seldom that any thing appeared in him inconsistent with the deportment

of an exemplary follower of Jesus. They who enjoyed the privilege of intimate acquaintance with him, will never forget how they "took sweet counsel together, and walked unto the house of God in company."

His intercourse with the Professors of the Seminary was uniformly modest and respectful. He went to them, as one would go to his father, for the counsel which their experience might enable them to give; and though in matters of faith he called no man Rabbi, yet he used to express much confidence in their judgment, and profited by their advice in cases, where he was not fully satisfied respecting the expediency of any measure, or the path of duty. He greatly endeared himself to them, and they had a high respect for his character as a Christian, and a man.

One of them has remarked concerning him, that "he was *very ardent* in the pursuit of knowledge, and in his religious duties. But his ardor was tempered with great sobriety and judgment. He was attentive to the laws and regulations of the Seminary, and suffered nothing to divert him from his appropriate business and duties, as a theological student. To every subject, which came under consideration, he brought strong excitement, and vigorous effort of mind.

He made visible advances in piety from year to year, and felt it to be indispensable to have his growth in grace no less evident, than his progress in knowledge. Sensible of his failings, he pursued no object with more zeal, than the difficult work of correcting them. He received advice from us in a most dutiful manner; and regarded those as his best friends, who most plainly reminded him of his faults, for the purpose of helping him to avoid them. He was so pious and exemplary,—so prudent and amiable,—that his influence was great over the minds of his fellow students. They, who were conversant

with one so wakeful, could hardly indulge in heaviness. His influence was permanent,—rather greater, after he was gone, over those who remembered him, than, at the time, over those who were more intimate with him. The familiarity became less apparent, and the sanctity more.

One thing more, worthy of special notice, is the valuable habit he formed, of *uniting Christian action* with *study* and *devotion*. I might enlarge here, but it is presumed this trait in his character will not be overlooked in the account that will be given of his life."

Such is the expression of esteem cheerfully contributed by one of his beloved instructors at Andover; and it is what each of them doubtless would subscribe to, as they all stood equally high in his estimation, and he probably did in theirs.

In every concern of importance Mr. Fisk solicited counsel and advice from those whose age, experience, and judgment claimed, as he thought, his confidence. Among his advisers may be mentioned in particular his former pastor, Rev. Dr. Packard, the Professors of the Seminary at Andover, and members of the Prudential Committee of the Board of Missions. Others were consulted by him, as opportunity occurred. Many of his letters were written for the purpose of eliciting the views and advice of his correspondents on points, where he hesitated to rely implicitly on the decisions of his own judgment. This habit originated not in the want of mental decision or independence, but in a strong desire to be kept invariably in the path of duty.

The trait of character, to which the preceding remarks relate, may be beautifully illustrated by reference to a part of his correspondence, not only while connected with the Theological Seminary, but after he had become engaged in his missionary work.

"*Theological Seminary, August,* 1817.

"Reverend and Respected Instructors.—I take this method to make you acquainted with my past and present views, and to ask your advice, respecting a question of deep interest to me, viz: What is my duty in respect to missions? Early in life I professed religion, and soon desired the work of the Gospel ministry. About this time I read Horne and Buchanan on the subject of missions. The subject deeply interested my feelings more than a year, and for a few months engrossed a large share of my attention. The result was a conviction that it was my duty, and an earnest desire, to be a missionary to the heathen.

"Knowing that I was liable to misjudge, that my resolution might fail, that Providence might defeat my purpose, I said but little, except to particular friends. Since that time I have endeavored to watch the indications of Providence, and inquire after duty. My conviction of duty and desire to perform it increased, till I left college. This single object, a mission to the heathen, was almost invariably before me. And this was the principal thing that led me to this Seminary. Here I have endeavored to set aside all former decisions, and re-examine the whole subject. At times I have had fears, arising from the apprehension that my qualifications may be deficient; this point I have thought it safe to submit to the decision of others. Though the result of my examination has, on the whole, been such as to lead me to conclude, it would be right to offer myself for the service of Christ among the heathen, still my views may have been wrong. If so, it seems desirable to have them corrected now.

Having made this statement, I most cheerfully submit the question, whether I shall offer myself to the Board or not. Asking your advice and prayers,

that I may be disposed of in such way as the Head of the church shall approve, it is, Reverend Instructors, with sincere pleasure that I submit myself, your pupil, PLINY FISK."

With reference to what will appear in a subsequent journal, it may be proper to state, that the above communication was made, after the Professors had proposed to Mr. Fisk the business of an agent for Benevolent Institutions and objects in this country. On this disclosure of his feelings, they became satisfied that his path of duty led obviously to a foreign mission, and they advised him to this course.

Extracts from a confidential correspondence with the Rev. Dr. Woods, Andover, hereafter inserted, will further illustrate the same trait of character, developed in the preceding letter. See Chapters V. VIII. X.

While a member of the Theological Seminary, Mr. Fisk devised and executed plans for doing good, not only to his fellow-students, and to the students in the Academy,* and the inhabitants of the town, but to the people in a number of the adjacent towns. His great efforts were directed to the religious improvement of young people. To gain access to them he proposed the formation of Bible classes in a number of the neighboring societies. His plan being approved by the respective pastors, he engaged in it with zeal, and pursued it with success. His feelings on the subject are expressed in a letter to one of his brothers.

"*Theological Seminary, August* 18, 1817.

"My dear Brother, The account you gave of the success of the catechetical association in S. afforded me a pleasure not easily described. I imagine you already perceive the anticipated effects of the plan. It is no longer a matter of theory. You have made

* Phillips Academy, a flourishing Institution situated near the Theological Seminary.

the experiment, and begin to find that the study of the Scriptures on this plan is practicable, easy, interesting, and profitable. You find it calculated, no doubt, to excite the prayers of Christians, in behalf of the rising generation, to call into exercise the best affections, and the tenderest concern of their instructers; and you will find, I hope, in the end, that the word of God is able to make wise unto salvation.

"You will find it important to persevere with unremitted exertion in the business you have begun. For, however difficult it may be to get such a plan in operation at first, believe me, it is ten times more difficult to manage with such skill, such accommodation to circumstances and wishes, and such indefatigable perseverance, as to carry the thing along successfully from year to year, so as to secure the greatest possible advantages. You will feel the necessity of frequent, earnest, persevering prayer. Without the blessing of God all exertions will prove fruitless. Do all, therefore, in faith and humble dependence on divine aid. When I contemplate the effect of what is now doing in Shelburne, when I consider how much influence may be exerted in the formation of character, in deciding the temporal and eternal destinies of many, when I think how much God may be honored, and how many souls may be saved by these efforts, the subject rests on my mind with indescribable solemnity. O may God give you grace to be faithful, and bless you with the effusion of his Spirit.

"You may be gratified to hear how I succeed in this kind of business this summer. In R. a course has been pursued, very similar to that adopted with you, and with just about the same success. About 180 now attend, Sabbath evenings, at different school houses. Once a month, Saturday P. M., I meet with them at the meeting house. More than 100 were at the last meeting. One of my brethren

attends with me statedly. In W., about seven miles from this, we have formed another association, consisting of between 40 and 50 members. I love this business, and it becomes in my estimation, more and more important. Who can calculate the advantages which would result to society, were all our youth well instructed in the Scriptures? Let us do what lies in our power towards accomplishing so desirable an object."

When his regular engagements would admit, it was a common thing with Mr. F. to walk from six to ten miles, for the purpose of attending a religious meeting; and if there were some humble cottage on or near his way, he would not fail to call; for he loved to preach the gospel to the poor. At the almshouse in A., having obtained permission, he commenced, and regularly attended, when practicable, a religious service on Sabbath evening. His services were always gratefully received. In his intercourse with the surrounding community he was so judicious and conciliating, that he was uncommonly popular, and in his plans successful. His praise still lingers in those churches, where the influence of his benevolent zeal and labors was so happily felt.

In concluding this chapter, the attention of the reader will be called more particularly to the *devotional habits* of Mr. F.—his *intercourse* with God. He was eminently a man of prayer. He spent much time in secret devotion and meditation. On the Sabbath, particularly, his soul seemed to be drawn so near to God and heaven, that it cost a reluctant effort to bring back his mind to the business of this life. He was always careful to avoid all study, reading, and conversation, that did not tend directly to aid devotion. Prayer and praise, and benevolent labors, constituted his uniform employment on the day of sacred rest.

A species of prayer frequent with him, and which he inculcated much on others, was intercession. If

he wrote a letter to a friend, he observed a season of secret prayer for that friend. And on receiving a letter, he had no sooner broken the seal, than he repaired to his closet, where not unfrequently he would remain a long time.

It was the practice of Mr. Fisk in his devotional meditations and reflections to direct his attention, at the time, to some *specific* subject; some question of duty, some besetting sin, some plan of usefulness, the evidences he had of personal piety, &c. He kept *distinct* journals, in which he recorded his feelings and reflections on particular subjects and inquiries. Copious extracts will be given from three of his journals, which related to different topics of meditation and research. And instead of intermingling the reflections contained in these journals in chronological order, each one will be introduced, and continued *separately* from the others. This method is adopted for the purpose of preventing the abrupt termination of thought, which otherwise would frequently occur; and also to put the reader in possession of a connected series of reflections and inquiries on highly interesting and important subjects.

The first series of extracts will be taken from a Journal of Reflections, relating to the subject of SELF-EXAMINATION.

"*Andover, Theological Seminary, July* 4, 1816. A few days since I asked brother C. to give me a theme for meditation. He answered, 'What evidence have you, that you are a Christian?' This morning I have read the 8th chapter of 'Baxter's Saints' Rest,' the object of which is to show how we may discern our title to the saint's rest. Reflections, suggested by the question proposed, and the chapter read, have led me to the conclusion, that I ought to make more thorough work in searching into the state of my own soul, than I have ever yet done. I propose now to take up the question

which was suggested to me, and examine it, for the purpose of ascertaining more definitely, whether I am a disciple of Christ or not. It seems proper to institute this inquiry, because, if I am deceiving myself, I must perish, unless I discover the delusion. My eternal interest is at stake. I am now to inquire into my title to heaven. Come then, O my soul, apply thyself to this work. Lay aside thy love of ease, and bring all thy powers to the investigation. Remember, thou art now to attend to thy most important concerns, to transact business of awful moment. And, O Thou Spirit of light and truth, be present with thine aid. Thy presence I invoke, thine assistance I implore. Deny me not. Give me light. Let me understand the rules by which I should try myself; and may I at length, after a complete and impartial investigation, come to a correct conclusion. My inquiries shall have respect to three particulars:—

"I. The origin of religion in my soul;

"II. Subsequent religious exercises;

"III. External fruits of piety.

"I. *Was my heart ever renewed?* Momentous question! I would weigh it as in the fear of God. The Bible speaks of a new creation, a transforming and renewing of the mind, a new birth, a new heart, of dying to sin, of being brought out of darkness into light, of being reconciled to God, of being in Christ, and of being separate from the world. All these are but different modes of expressing the same thing. Have I ever experienced this? Once I was stupid in respect to religion, and devoted to sin; my affections were engrossed with the things of this world, while God and religion found no place in my heart. Whether the *great change* has taken place or not, I can safely state as follows:—

"There was a time when my attention was arrested, and fixed on the concerns of religion; my soul seemed precious, time short, life uncertain,

eternity near, the pleasures, honors, and riches of the world worthless, and the whole course of life I had pursued, extremely wicked and dangerous. For awhile the sovereignty of God appeared to me to be a capricious attribute, and my heart was full of those cavils and objections so common with the ungodly. I murmured against God. I refused to submit myself to his disposal, to yield obedience to his laws, or to trust in his Son for salvation. I labored to reform my life, and seemed to succeed. I labored to reform my heart, but all in vain. I repeated my efforts, and still failed of success.

"At length a change took place in my affections and views. I had new hopes and fears, new joys and sorrows, new attachments and aversions. O my God, what was that change? Did my heart then submit to thee, or was it delusion? Was that change only such as sinners may experience, and remain impenitent still; or was it a new creation? Two things, I think, are true concerning it.

"*First.* It is such a change as I have never experienced before or since. There was then an alteration in the state of my mind, of which I have never been conscious at any other time. But,

"*Secondly.*—It was not altogether such a change, as it appears to me the Bible describes. I sometimes find a difficulty in discovering in it any thing which answers exactly to being slain or crucified. I fear I was not entirely cut off, as by a sword, from all my self-righteous hopes, and carnal desires. I find a want of evidence, that the *death-blow* was struck.

"In some respects that change resembles regeneration, and in other respects it is unlike it. There seems in it something different from any of the operations of the unrenewed mind, and from all the modifications of sin. Still, considered as a genuine renovation of the heart, it appears to be attended with some great, if not radical defects. In short,

I am inclined to believe, that it is altogether unsafe for me to retain a hope that I am a Christian, unless I shall find very decisive evidence in considering the two other particulars proposed. If I there find, that what was apparently defective at first, has been improving since, my hope will be confirmed. The exercises, the nature of which I have now been examining, took place about eight years ago. I have had ample time for careful examination of the reasons of my hope, but would here record against myself, that I have criminally neglected the subject.

"August, 1816. II. *What evidence of piety can I obtain from my subsequent religious exercises?* Here I propose to consider the several graces which constitute Christian character.

"*First*, I inquire respecting my LOVE TO GOD.—Look back, my soul, and review all thy religious exercises, then examine the present state of thy affections, and say, dost thou love God?—Are thy meditations of him sweet and delightful? Hast thou often, yea habitually, viewed him as present; and dost thou love to be in his presence? Dost thou rejoice in his greatness, and goodness, and holiness, and sovereignty? Is it thy delight, that he governs the Universe;—that thyself, thy concerns, and all other beings and interests are in his hands, and at his disposal, as the clay is in the hands of the potter? Is it thy happiness, that God has a perfect knowledge of thy character, as well as that of others? Wouldst thou, if it were possible, make any change in his attributes? Wouldst thou conceal any thing from Him? Is God the source of such happiness to thee, that thou couldst be satisfied in the enjoyment of him, were there no other being in existence? Does the consideration, that the Lord reigns, reconcile thee to thy lot, and thy trials, whatever they may be? Dost thou desire above all things else, that God may be honored,—that all intelligent beings may see his perfections,—that all his purposes may be ac-

complished,—and that all things may be rendered subservient to the display of his glory? Dost thou feel a cordial interest in the advancement of his cause and kingdom; such as the true patriot feels in the cause of his country? Dost thou love him for his own perfections? Dost thou love him for the favors he bestows upon thee; and receive these favors as his unmerited gifts, bestowed on one most unworthy?—Dost thou long to be like him,—to love what he loves,—to hate what he hates,—to be happy in what pleases him,—and to be grieved with what offends him?—I charge thee, my soul, by thine eternal interest, to put these questions to thyself; to weigh and answer them conscientiously, deliberately, impartially, seriously, prayerfully, and frequently.

"Sometimes I take great delight in contemplating the Divine character, law, and government. I long to be holy as God is holy, and to have others like him. The perfections exhibited in his works, and revealed in his word, are to me glorious and lovely.—But still there are certain things, connected with God's government of the world, which have been exceedingly trying to me, and which at times give rise to feelings which I ought not to have. The world is full of sin and misery, which, had he seen fit, he could have prevented. When I have thought of this, I have murmured, queried, speculated. The fact is plain that God governs the world, and controls every event; and yet the world is full of sin and woe. I cannot discover the reasons why it is so; though I can see, that by this means God will have an opportunity to make manifest his abhorrence of sin, his justice, and his mercy. Had it not been so, there had been no displays of punitive justice, no ransomed sinners, no bleeding Saviour, no songs of redeeming love in heaven. Still much darkness overspreads the subject. Restless curiosity starts many questions, to which no answer can be

found. Is my heart, nevertheless, filled with love to this Supreme Governor, 'whose judgments are unsearchable, and whose ways are past finding out?'

"Once I was opposed to the sovereignty of God. But for more than eight years I have not been conscious of any such opposition; though at times, I think, I have had very clear views of this divine attribute. My mind has occasionally been perplexed with difficulties during this period, but has never, as before, felt unreconciled to the doctrine. I have had feelings in view of the subject directly the reverse of what I once had; and have rejoiced in view of divine sovereignty as heartily, as I once opposed it. I love to think of God as a holy, just, merciful, infinite Sovereign. When I see the world filled with sin and suffering, and am ready to sink at the melancholy spectacle, I find relief in reflecting, that the Lord reigns, that his dominion is over all. I would not take the sceptre out of his hands. 'The Lord reigneth; let the earth rejoice; let the multitude of isles be glad.' Rejoice O my soul. Call into exercise thy warmest affections, and be happy while lost in God, the fountain of excellence and bliss. Let thy love to him never grow cold, or weary, or inconstant.

"*November.*—I inquire, *secondly*, respecting the NATURE OF MY REPENTANCE. My desire is to distinguish between the 'sorrow of the world,' and 'godly sorrow.' The former I have often experienced; of the latter I cannot speak with so much confidence. Once I was blind to the evil of sin in general; and in particular to the number and aggravation of my own transgressions. 'I was alive without the law once,'—and except for some overt transgression, felt but little consciousness of guilt. But I have since realized, that sin is an evil and bitter thing; and that my own sins are exceedingly numerous and aggravated. I have felt at times, as if there was peculiar force and propriety in the expression,—*plague of the heart.* 'The leprosy lies

deep within.' I have felt that unbelief, obstinacy, vanity, and a host of sins both of heart and life, filled up my days, and made up my character. Many things, which once appeared lawful, and even laudable, appear now exceeding sinful and odious; and never more so, I think, than when all thought of punishment is out of mind. When I think of no one but myself, and of nothing but my past conduct and present state of heart, I abhor myself. When I think of my sins, as violations of God's reasonable and holy law, they appear inexcusable, and criminal beyond description. When I consider them as committed against God, they look like a compound of the most presumptuous rebellion, the most wanton ingratitude, the most wicked irreverence. When I dwell on their tendency, as it respects my fellow-sinners, they seem to be unmixed malevolence.

"Sometimes I turn off my eyes from the more decent exterior, and take a view of my heart, looking down deep into its recesses, to canvass its motives, and watch its operations; and I feel a conviction, that I have been like a whited sepulchre full of all uncleanness. I can say that sin, especially my own, is to me indeed hateful. But there are some sins, of which I have often been guilty, that are attended with *present* gratification. Have I repented of these? Do they, the idea of punishment being out of mind, excite my abhorrence? Am I effectually weaned from them all? Alas!—the sinful propensities of my heart are not yet all slain. But I hate them;—yes, I am sure, I hate them. But why? They disturb my peace, and expose my soul to ruin. Is this the reason? I would look carefully and critically into this matter.

"After having looked at this question, as cautiously as I can, it does appear to me, that I can, by divine aid, slay my *darling* sins for the sake of my Saviour.

'Yes, my Redeemer, they shall die!
My heart has so decreed.'

I know not whether I have ever felt that overwhelming sense of sin, which some have experienced; but I still think, that for eight years past nothing has been so disagreeable, so odious to me, as sin. Lord, thou knowest my heart. Is not sin my greatest burden, the object of my strong aversion, and settled detestation.

"*December.*—I inquire, *thirdly*, respecting the GENUINENESS OF MY FAITH. Am I a believer? Do the exercises of my mind, as they have been for some years past, afford evidence that I am a child of God; that mine is a *living* faith? Let me inquire respecting my faith in God—in Christ—in the Holy Ghost—in the promises and threatenings of the Bible. *Do I believe there is a God?* My understanding assents to the evidence of his existence. But with my heart and soul do I believe, that there is one Supreme Being who created, who upholds, and who governs all things? I think I am not deceived, when I answer, yes. Much of the time during the past eight years, I have had a very different sense of Divine existence, from what I formerly had. I now think of God, as a Being, of whose existence I feel as well assured, as of my own. I think of him, as the Governor of the Universe, and I realize a calm and secret confidence in his government. I never confided so implicitly in my best friend, as I sometimes am enabled to confide in God; he is my Supporter in trouble; my Light in darkness; my Guide in doubt; my Refuge in danger; my Benefactor; my All. In time of fear, perplexity, and trial, I fly to him, and trust in him to scatter the clouds, or to enable me to endure the storm. His Name is indeed a strong tower. I would run into it and be safe. This evening I feel a sweet peace in my soul, while I commit whatever respects my education, character, health, life, usefulness, and salvation, to the hands of God. I can place unbounded confidence in his government, and leave all to his disposal.

"*Jan.* 5, 1817. This morning I would inquire respecting my *faith in Christ*. I have read what the Bible says of him, and what Christians have thought concerning him. I have examined the different views which individuals have had of Christ; and endeavored to ascertain what true faith in him is. And now by the light of revelation I would look into my heart, and see whether true faith can there be found. Have I felt my own need of a Saviour, and in Jesus of Nazareth have I recognized 'the Lamb of God, which taketh away the sin of the world?' Have I had a lively perception of his divine fulness, and the efficacy of his blood; and received him as my Prophet, Priest, and King? My heart is deceitful, and I am afraid to trust it.—Divine Redeemer, search me and try me, and show me what I am. Let me see the precise state of my affections towards thee. Show me what are my real views of thy dignity and official character. Lord, thou knowest all things;—dost thou not *know*, that I believe in thee, and rely entirely on thee for salvation? Have I any other Saviour—any other Hope?

"Evening.—My views of Christ to-day, though not enrapturing, have been comforting. And now I am beset with the temptation to give a favorable coloring to my feelings, such as facts will not justify. But what would this avail? I cannot deceive Omniscience. What if I should describe such views and feelings, as Edwards, or Pearce had? Would it make me *feel*, as they did? No—This temptation, however, shows me something of my heart, of its hypocrisy and wickedness. May I always take occasion from such unhallowed workings of my heart, to inspect critically its operations, and detect the wrong which lies there concealed.—Yes, thou deceitful heart, when thou dost prompt me to listen to temptation, I will bring thee to light, and expose thy corruption;—I will watch and pray. With so much depravity how greatly do I

need a Saviour—just such a Saviour as IMMANUEL? O he is precious. Without his all-sufficient help I must perish. In him then let me trust. And can he, will he receive such a wretch? 'Lord I believe, help thou mine unbelief.'

"*Jan.* 12. Have been to-day to the table of my Lord, and contemplated the memorials of his body and blood. This was a time for the exercise of faith. But I have had reason to complain of my dulness, especially my wandering thoughts; though at some precious moments my faith fixed on Jesus, as my Lord and my God.

"In the examination of myself, to which, for some months, I have been attending, I have been too negligent. It is now my heart's desire that the Holy Spirit may assist me, in being more thorough, more discriminating, more impartial. If my religious affections can be accounted for from the influence of sympathy, education, religious society, self-righteousness, or hypocrisy, may I know it. I desire to discover the worst of myself. Blessed Spirit, enable me to watch carefully every emotion of my soul, and to classify its exercises according to their moral character.

"*Jan.* 15. What is my *faith in the Holy Spirit?* I have a firm belief in his personal existence and influence. Is this belief *practical?* This morning I have felt deeply the need of his influences. There is nothing I desire so much for myself and my friends, as the influences of the Holy Ghost. I am clearly convinced, that my sins will prevail, and my lusts increase their strength in spite of all my efforts, unless the Holy Spirit purify and elevate my affections. I am persuaded that he can give me humility, repentance, benevolence, faith, love, and every grace. Blessed Agent in the work of salvation, it is thine to sanctify; O let thy purifying influences come into my soul, and make me holy.

"*Jan.* 19. Let me inquire to-day respecting my *faith in the promises and threatenings* of the Bible. I open the word of God and read the *promises;* promises to individuals and to the church, embracing temporal and spiritual blessings. How shall I determine, whether my views on this subject are those of a true believer? I know the views of a thoughtless sinner; and am conscious of the fact, that mine have been changed in respect to this subject. But are my new views *right?* When my prospects are the darkest, and when Zion is covered with a cloud, do I find relief in recurring to what God has promised? I can distinctly recollect seasons, when, after such a view of myself, and of the state of the world, as tended to depress my spirits, some promise of God has come to my mind; my fears were removed, my hope supported, my soul relieved. Whatever God has said shall be, I can often view as fact: I think I can live upon the promises which are exceeding great and precious.

"The *threatenings* of Jehovah also demand implicit faith. He has threatened to punish his children, when they wander; to pour out his fury upon his enemies, and punish them with everlasting destruction. Do I habitually realize the truth and import of these threatenings? Though I sometimes have but a faint sense of Jehovah's wrath against sin; yet at other times I have a clear perception of the propriety of his executing his threatenings, as he has assured us he will do. I have occasionally experienced an emotion of complacency, mingled with dread, when contemplating 'the wrath of God, which is revealed from heaven against all ungodliness;' for he will thus honor his name, and fulfil his word. Let me then fear to sin, and turn speedily from all iniquity.

"*February.* If love to God, repentance, and faith, differ essentially from the exercises and affections which have been described, as my own, I am as yet

unable to discover the difference. From day to day I enjoy some delightful contemplations of God—my meditations on his character and government are sweet. I have also humbling views of myself as a sinner; guilty every day and hour of some sinful thought, feeling, or action. I take great delight in resting on God, as the Governor of the world; on Christ, as my only Redeemer; on the Holy Spirit, as my Sanctifier. But though I find, upon a general examination of my religious experience, so much comfort and hope; yet, I discover so many defects, and so much danger of deception, that I would search still further, and inquire respecting the *fruits* of holiness.

"O omniscient Spirit, as I proceed, discover to me the genuine traits of Christian character, and the real state of my own heart. Help me to sit, as an impartial judge, on myself, and let me not mistake the character and tendency of my words and actions. Give me patience to pursue the investigation, and faithfully to weigh evidence as it rises. If I am deceived, may the discovery be made to me; and, if I am thine, may I be confirmed in my faith and hope. Amen.

"*Dec.* 1818. III. *What external fruits of piety* are exhibited in my life? Though true religion consists essentially in a right state of heart; yet, 'the tree is *known* by its fruits;' and, 'out of the abundance of the heart the mouth speaketh.' Professions and hopes are vain, if the life is not regulated by the word of God. Do I bring forth the fruits of righteousness? Though perhaps, the Christian never says a word, or performs an action, which the sinner may not say or do; yet there must, on the whole, be a very great difference between the life and conversation of a saint, and of a sinner. When I review my life, I find much reason for indulging fears and doubts. I serve myself. I am influenced by the example, the maxims, and the advice of the world.

I am not industrious in my Master's business, am not devoted to it with singleness of heart. Still it is the desire of my soul to obey God, and serve no other master. When I lay my plans, and form my resolutions for life, nothing seems so important as to please God. To live, and not serve him; to live in rebellion against him, would be to me worse than death. Nothing is so dreadful to me, as the thought of dishonoring my profession, and bringing reproach on the cause of Christ.

"From different sources I find some grounds to hope, that Christ will own me as one of his followers. Every examination of the question, however, leads me to the following results:—If I am a Christian, I have not that evidence which removes all doubt. It will take me all my life to *prove* my adoption, and make my 'calling and election sure.' All my graces are very weak, and need to be strengthened, that I may serve and honor my Saviour all my life. There are *some* great defects in my religious character; in my habits of thinking, feeling, and acting, which must receive serious attention. There is much that must be destroyed, much that must be entirely new-modelled. I am destitute, to an unhappy degree, of the supports and consolations which religion is calculated to afford. I am very unprofitable in the vineyard, and accomplish very little for the honor of Christ, or the welfare of souls."

It will occur to every one, acquainted experimentally with Christian character, that the preceding journal is an analysis of religious experience, conducted in a manner that indicates no ordinary degree of self-knowledge. It shows that careful and constant attention to personal piety, which, many doubtless are obliged to confess, has often been greatly neglected; especially when the mind has been occupied, as his at the same time was, with the engrossing studies and engagements of a public Seminary. It evinces a practical sense of the im-

portance of the many exhortations urged in the Bible, to attend to the important business of self-examination. "Keep thy heart with all diligence." "Commune with your own heart." "Let us search and try our ways." "Recollect yourselves, O nation not desired." "Examine yourselves." "Prove your own selves." "Let every man prove his own work, and then shall he have rejoicing in himself, and not in another."

The neglect of this duty is one reason, why Christians enjoy so little of the consolations of a good hope, and suffer so much from a dread uncertainty of what will be their condition after death. It was owing much to self-knowledge that Mr. Fisk was enabled to face so calmly the perils of his Christian warfare, and finally to meet death without dismay.

> "Distrust and darkness of a future state,
> Is that which makes mankind to dread their fate;
> Dying is nothing;—but 'tis this we fear,
> To be, we know not *what*—we know not *where*."

In addition to the systematic and laborious attention which Mr. Fisk devoted to the important business of self-examination, he was in the habit of observing frequently days of FASTING and PRAYER. He kept a journal of his exercises and reflections on such occasions, from which extracts will now be introduced.

"*March*, 1817. This day is devoted to fasting and prayer. It is our business, therefore, to confess our sins privately and publicly, and to be humble for them; to pray for what we need, especially for what we need as a Seminary, and to devote ourselves anew to God. To assist my contemplations, and enable me to view, both collectively and separately, my transgressions, I would record against myself the sins and imperfections which I can recollect.

"I have been negligent in *secret prayer*. I have not been fervent and incessant, as I ought to have

been, in praying that the trustees of this Seminary may be guided by divine wisdom, and preserved from all worldly ambition and carnal policy; that they may be harmonious, humble, prayerful, spiritual, and holy.

"I desire to be humble, that I have prayed so little for our respected Professors. I view it to be of incalculable importance, that they be eminently wise, humble, and holy men. But how little have I prayed that they may be so. Had all the members of the Seminary prayed as they ought for them, who can tell, how much clearer views they might have had of divine truth, how much more spiritual and edifying their prayers, and preaching, and conversation might have been, how much more they might have encouraged us in doing good, and assisted us in preparing to be ministers of Jesus Christ! The way to obtain blessings *from* them, is to pray down blessings *upon* them. But if the blessings which I obtain are only in proportion to the purity and fervor of my prayers, how few they will be. O may their souls be filled with the comforts of religion, and may they have so much sense of divine things, and such clear views of duty, as will enable them to say, and do, the best things in the best manner. The Lord bless them, and never let them be cold in devotion, insensible to the worth of souls, or engaged in building up a great *temporal* cause in the world, forgetful of the true *spiritual* cause of Jesus.

"I have not prayed as I ought for my brethren. I have feared that they would become cold, speculative, formal, uninteresting, and indisposed to those *active* exertions which make ministers *useful*. I have feared that they would be influenced too much by love of ease, honor, literary fame, or fashionable living. But how little, and how poorly have I prayed, that they might be led by the divine Spirit to renounce the world, to act according to

the purity and simplicity of the religion of Jesus, and to lead lives of holy self-denial and active devotedness to the cause of the Redeemer. I might have prayed often for each of my brethren particularly; and whenever I have directed my eye, or turned my thoughts to one of them, I might have raised a petition to heaven for his spiritual good. Would God, that I loved this duty more, that my heart would rise spontaneously on all occasions, and every hour in the day, to call down blessings on myself and others.

"I have prayed too little that my brethren may enjoy the comforts, understand the doctrines, and discharge the duties of religion; do good by their prayers, their letters, and visits while here, by their exertions in vacations, and by their example and preaching as long as they live.

"I have prayed much less than I ought for others connected with this Institution—the instructers and members of the Academy—the families that worship with us—the people around us—those who pray for our peace—and those who have imbibed ungrounded prejudices either for, or against us.

"I have prayed too little for those who have, in former years, occupied these places. They are scattered over the earth, filling important stations; we ought to pray for them. In answer to our prayers a blessing might attend their labors, and souls be converted.

"I have prayed too little for the future peace and purity of this Seminary. I would not make it the burden of my prayer that wealth may flow into it. Riches are dangerous, not to individuals only, but to communities, and to all public institutions. I would not pray, therefore, for any more wealth than may be consecrated 'Christo at Ecclesiæ.*' But I ought to have prayed frequently and fervently that God would take all the concerns of the Seminary

*To Christ and the Church.

into his care; that he would in kindness send prosperity or adversity;—increase, or diminish our number, our wealth, and our reputation, just as shall most conduce to the promotion of holiness, humility, and those habits and principles which make the most holy, godly, and successful ministers. Who can tell how much the character of the future trustees, professors, and students of this Seminary may depend on the prayers of its present members! And yet, if none offer more effectual prayers than I do, how little can be expected from this source.

"I have not been faithful in praying for myself, that I might have a heart to pray for others, and to discharge my duty towards them; that I might be enabled to exhibit a pious example before all around me; that all my visits, conversation, and letters, may be useful; that I may have divine teaching in all my studies, and divine direction in all my duties; and that my whole heart and soul may be transformed into the image of my Saviour. O that I might have a heart to pray more.

"*March* 26. Some of my brethren have proposed to make the spiritual welfare of this Institution and the Academy an object of special prayer to-day. I gladly join them in this service. May the good Spirit grant us his aid; for I am fully convinced that, without it, our prayers, our fasts, and our conversation about our stupidity and obligations, will avail nothing. On thinking of our state, I cannot but be affected with a sense of the dangerous tendency of the example I have set before those around me.

"There has not been in my deportment suitable Christian sobriety. I have often said things thoughtlessly, which tended to provoke unprofitable laughter. I have done this, even when serious subjects were the theme of our discourse. I have been particularly faulty in this respect at table, and when in company with a small number of my brethren. I have rarely done it when in a large company, or

with only one. In large circles I am on my guard; with only one there is no temptation. O that my conversation were always such as becometh the Gospel! And after so many years spent in attending to religion, and inculcating it on others, am I still given to folly? And must I then despair? Ah! if I could despair of doing any thing in my own strength, and learn to depend on the aid of the divine Spirit, I might hope. To him I would now resort. But my cold heart remains unaffected. If a wish, a promise, a prayer, a pang of grief, would answer, I should have been exemplary in my conversation long ago. But all these have failed of producing the desired effect. So hard is it for those, who are disposed by nature and accustomed by habit to do evil, to learn to do well. I cannot but hope I shall live to see the day when, by divine grace, I shall have overcome the levity which is my besetting sin. Omnipotent grace can help me overcome it. I look forward with trembling joy to the time when all my conversation shall be discreet and sober.

"*August* 1, 1817. This day is the semi-annual fast of this Seminary. *Morning*—Exceedingly dull and destitute of all profitable contemplations, I can scarcely find in myself any disposition to pray, read, meditate, resolve against sin, or engage in any exercise suitable for the day. I can scarcely mourn, that I have so little feeling.

"*Noon*—Have just returned from hearing Mr. W. pronounce a eulogy on our brother Day. Eulogies appear to me generally to be too highly colored. Not so this. I knew the deceased. He walked with God. He was a friend—a saint. O how soberly and prayerfully he lived!

'May the great purpose, may the glow divine
That warmed his bosom, now inspirit mine.
To imitate my God, to bless mankind,
The sweet and sovereign passion of my mind.
Be such his praise, be such my glorious aim,
Till my soul, kindl'd at so fair a flame,
And wing'd for bliss and heaven, like his shall rise,
To join her kindred angels in the skies.'

"Long may the recollection of what my brother was, be a powerful stimulus to me to become like him. O for that spirit of humility, of self-denial, of prayer, of Christian sobriety, which he possessed.

"Troubled still with the same unfruitful state of mind as in the morning. What shall I do? What method shall I take to become heavenly-minded? Sometimes I derive advantage from visiting my brethren, from reading, from secret prayer, from self-examination. But alas! I have no heart for any of these exercises. A faint wish to do something, or have something done for me, sometimes begins to arise in my heart, and then it is overcome by stupidity. Sometimes a retired walk for meditation, the recollection of past experience, or writing a religious letter does me good; but I have now no heart for either. If another felt as I feel, I should exhort him to repent, to give himself up to God, to fly to Christ, to mourn and weep over his wretched state. I see no way for me, but to do as I should exhort others.

"*Evening*—Heard this afternoon an excellent sermon from Mr. F. on Peter's recovery from backsliding. 'When he thought thereon he wept.' If I could think of my sins and weep, it would be well. When the *flint* shall melt, my *heart* may. But the Holy Spirit can subdue and purify it—can make me what a Christian should be. Sinful as I am, hard as my heart is, and unyielding as my sinful habits are, still I will venture to pray, and hope, that God will give me grace to do the following things, viz:—

"1. To guard against levity in manners, looks, words, and conduct; and to be grave, solemn, discreet, and devotional.

"2. To be more constant, serious, and spiritual in the duties of the closet—reading, praying, meditation, and self-examination.

"3. To be more industrious, and to fill up every moment in doing or getting good, by study, conversation, exercise, or devotion.

"4. To be more sincere and spiritual in the religious services of every day, at table, in my room, in the chapel, and on the Sabbath.

"5. To cultivate a better temper towards my fellow men, more tenderness, patience, sympathy love, and forbearance. Amen.

"*Dec.* 19, 1817. With several of my brethren I have set apart this day for fasting and prayer. My mind this morning is in a very serious and agreeable state. My usual morning devotions were particularly pleasant. My room-mate and I united repeatedly in social prayer. It was easy, and solemn, and agreeable, to pray that our Saviour would be with us and our brethren to-day—to pray that he would grant the light of his countenance to one who is in darkness. I then read with interest the book of Joel with Scott's Practical Observations. O that I could 'sanctify a fast.' In my closet I have been enabled, with some degree of feeling, to confess my sins, my neglect of secret prayer, self-examination, and the Scriptures; my intemperance in eating, and my sinfulness of heart and life. O I am vile—my sins are aggravated—my heart seems to be little else than a mass of corruption—my life is filled up with irregularities—I am sick of myself. Dear Saviour, make me like thyself; give me such compassion for souls, as led thee to die for them; such love to my heavenly Father, as led thee to esteem it meat and drink to do his will; and let all my brethren possess, and exhibit, the same spirit.

"*Dec.* 25, 1817. Ten o'clock, A. M. I hope to have four or five hours to spend now without interruption in fasting and prayer, with immediate reference to the great work of preaching the Gospel. The exceeding vileness of my heart, my great want of love to Christ, and compassion for the souls of

men, and my ignorance on divine subjects, make it exceedingly important that I fast and pray. After imploring divine aid in the duties of the day, read the 2d and 3d chapters of Ezekiel, and meditated on the magnitude of the preacher's work, the difficulties and trials he must encounter, and his constant need of divine aid, guidance, and support. 'Who is sufficient for these things?'

"Endeavored to recollect and acknowledge the distinguishing favor of the Redeemer, in selecting me for the ministry, and giving me so many advantages for preparation, and so much comfort and success in my few feeble labors. Endeavored also to humble myself for my want of purity, love, and activity, and for my abuse of privileges, while preparing for so sacred a work. O how little have I learned of God, of truth, of duty!

"Spent some time in pleading that I may be qualified for the work of the ministry; gave myself up to the Redeemer, to be employed as he shall see best; to be prospered or disappointed, to be honored or despised, to be afflicted and disposed of, as he may appoint. And now, blessed Jesus, I would consider myself wholly thine. Amen.

"*Jan.* 20, 1818. To-day I devoted a few hours to self-mortification, fasting and prayer, that I may be enabled to keep under my body, and bring it into subjection; to be temperate in all things, to keep my heart with all diligence, to subdue every wanton desire, and to be holy like my Redeemer.

"Read with unusual interest some parts of the Epistle which gives cautions against lusts, and requires us to be spiritually-minded. It seems to me that I desire to be spiritual, to live no longer to the lusts of the flesh, but to the will of God. But O, how strong the old corruption! How deeply it is interwoven with every feeling and principle of my moral nature! But it is my work, the grace of God assisting, to subdue this corruption; and looking to

God for help, I do now soberly resolve, never to cease my efforts, till the work is done.

"*February* 27, 1818. Semi-annual fast of the Seminary. This morning I have been in my closet, endeavoring to recollect and confess my sins. I could do little more than enumerate the black catalogue. The time spent in my closet has often been short, and I have hasted away without getting near to God.

"I have had many wandering thoughts, and vain desires, and much stupidity in seasons of public and social devotion: In short the history of my closet, my studies, my meals, my devotions, my intercourse with others, my meditations, and all my words, actions, and feelings, seems to be little else than an account of the various forms and operations of sin. The dawn of the morning finds me awaking to sin, and the shades of the evening find me ending the day as I began it. If I sometimes get half a thought, or half a wish raised towards heaven, my corruptions drag me down again to earth, to cold formality, to moral death. Thus my God is treated by a worm whom he created and upholds. Thus my Redeemer is treated by a sinner whom he died to redeem, and who professes to love him supremely.

"*Sept.* 4. Semi-annual fast. This morning I have been enabled to confess my sins with more than my usual feeling. In looking back on my conduct, and inward on my heart, I feel ready to sink. Can I ever be pardoned? Can I ever be made holy? O how cheering is the hope, that I shall sooner or later be *entirely* conformed to GOD!"

It will have been perceived in the preceding pages, that Mr. Fisk possessed a missionary spirit. The deep interest which he took in the subject of missions, while connected with the Seminary, will be now more particularly evinced. A missionary now in the field, who was intimate with him at this

period, has remarked concerning him, that he loved the cause of Jesus in heathen lands. "And I believe," says he, "nothing of a worldly nature could tempt him to give up the heathen. He indeed has told me that he had large offers made him, as a pecuniary compensation, if he would accept a settlement in this country. 'But,' said he, 'brother B., it must be a settled principle, that, if a man has devoted himself to the service of Christ among the heathen, and is accepted in this service, no church, no college, no body of men, ought to *ask* him to stay in this country.' When he thought that there were any movements to detain one in America, whose heart felt as his did for the heathen, his soul at times would almost take fire. I have seen his countenance kindle with vivid expression, while speaking on this subject. But when devoted and well qualified individuals have not considered it their duty to engage in a foreign mission, he used to say; 'These brethren may have more love to the Lord Jesus while staying here, than we in going to the heathen.'"

Ever jealous of his own heart, and feeling that his determination to become a foreign missionary, might possibly result from unhallowed motives, he reviewed the whole subject during the second year of his theological course, that he might determine more satisfactorily the question of duty. The following are some of his reflections, while engaged in the examination of this important question.

"WHAT IS MY DUTY RESPECTING MISSIONS?"

"*February* 3, 1817. Desirous of ascertaining my duty on this subject I set apart this day for fasting and prayer, and inquiry. After imploring the divine assistance in the important work of the day, I propose to meditate, read and pray, and write down my views.

"In answer to the question, I am convinced that it is my duty *to pray much.* I ought to pray for Pagans, Mahommedans, Jews, Papists, and Protestants. Their souls are all precious, they are all sinners, and can be saved only by Christ; they are all my fellow-beings, and objects of Christian benevolence.

"I ought to pray for missionary societies, missionaries, native preachers and converts, and those who contribute, or pray for the spread of the Gospel. For they are all imperfect, liable to mistakes, and wrong feelings, dependent, short-sighted, exposed to temptations; and on their spirit, prayers, plans and exertions, the conversion of the heathen very much depends. I ought to pray that God would raise up missionaries, societies, and benefactors for the work. I feel it to be my duty to pray much for all these objects, to remember them *often* in my prayers, to set apart seasons for special prayer for them; to be particular, and fervent, in my petitions; to cry mightily to God on their behalf. My conscience condemns me for not having discharged this duty as I ought, I wish to be humble, and I pray that a spirit of fervent supplication for the heathen may be given me.

"It is my duty *to acquire and communicate information respecting missions.* For this purpose I feel bound to improve leisure hours, and to *seek* leisure, that I may have it to improve for this purpose. For this I would read attentively the biography of missionaries, the history of missions, missionary reports and journals, descriptions of different countries, geography and history; I would correspond and converse with intelligent men, as I have opportunity, and devise every method, and improve every facility for obtaining information relative to the number, character, religion, condition, and prospects, of the heathen; the number, situation, exertions, and success of missionaries; the character of native converts, and the best fields for missions; the societies that are making exertions to spread the Gospel, the con-

tributions that are given, and the state of missionary feeling among the churches. And, as I acquire information on any of these subjects, I feel it my duty to communicate it by conversation, by letters to individuals and societies, by lending, selling, and giving away books, by public addresses, containing statements of facts; and, if I ever preach again, by preaching missionary sermons.

"It is my duty *to do what I can to excite others to suitable views, feelings, and efforts on this subject.* For this purpose I should labor to remove all objections that are brought against missions; to correct all erroneous impressions respecting the state of the heathen world, and respecting the designs and exertions of missionaries, and missionary societies; to point out to the rich and the poor, the various ways, in which property may be earned or saved for this purpose. I should endeavor to direct the attention of those who are preparing, or who ought, perhaps, to prepare for the ministry, to the examination of their duty, and to the claims of the perishing pagans. In short, I should make it my object wherever I go, whenever I write or speak, read or preach, or whatever I do, to bring into view in every suitable manner the wants of the heathen, and our duty towards them; to urge on ministers to preach, Christians to pray, young men to enlist, and people of every age and class to do all they can to extend the borders of Zion.

"It is my duty *to inquire carefully in what part of the vineyard I ought to labor.* It is the duty of some young men to go to the heathen, of some to labor in the destitute parts of our own country, and of some to supply the vacancies occasioned by the death and removal of clergymen. Lord Jesus, whither wilt thou send me? I have often given myself away to thee to be employed any where, and in any manner that shall conduce to thy glory, and the salvation of souls.

"For many years past I have felt much anxiety on this subject. In the summer of 1810, about two years and a half after I became, as I hope, a friend to Christ, after several months of careful inquiry, I felt convinced that, if my life and health should be spared, and I should succeed in acquiring an education, it would probably be my duty to be a missionary to the heathen;—at least I was convinced that I ought to keep myself free from all engagements which might interfere with my duty in this respect; to direct my attention particularly to missionary subjects; to hold myself in readiness to go wherever duty should call; and to make my calculations with a view to spending my days among the heathen. During a period of more than six years I have had my attention directed to this object, and have had earnest desires, and fond expectations, that I might sooner or later 'preach Christ, where he had not been named.' My desires for the work have sometimes been strong, at other times weak. Sometimes my attachment to relatives, and to Christian society, my love for social enjoyments, ease, and convenience, have almost induced me to say, 'I pray thee have me excused.' But when I have thought again of the heathen going down to woe with no one to point them to Jesus; when I have read the command of my ascending Saviour, I have readily cried out,—'Here am I, Lord, send me.' This has been my language when flattering prospects have opened before me, when my attachment to friends has been in mind, when I have lain down and risen up, when I have been in company and when alone. I have often said,—'It is my earnest desire to go among the heathen.' I have prayed that God would not hedge up my way, but grant me the desired privilege.

"But I was young, only eighteen, when I first resolved on being a missionary. Much that is unholy has been mixed with my feelings on this sub-

ject. Many unholy motives may induce a man to desire this work. I wish, therefore, to re-examine all my past resolutions and plans, and inquire anew what I ought to do. I take it for granted that some young men, who are now entering the ministry, ought to be missionaries. Am I one of the number? In pursuing the inquiry, I desire to have no regard to private interest, personal convenience or suffering, reputation, natural attachments, advice or wishes of friends, any farther than it may conduce to the good of souls. I desire that my own improvement in holiness, my obligations to relatives, the preservation of my life and health, the acquisition of property and influence, the conversion of sinners and the glory of Christ, may all be viewed in their proper light, as I proceed.

"An inquiry on this subject may properly respect one's age, health, talents, habits, feelings, connexions in life, reputation, the leadings of Providence, and the teachings of the Holy Spirit.

"*Age.* Though men considerably advanced in life have engaged in missions with great success, as was the fact with Dr. Vanderkemp, yet, when new languages are to be acquired, new habits formed, and new modes of living adopted, the work should evidently be undertaken in early life. My present age, (twenty-four years, and a half,) I think may be considered very suitable. Should I be a missionary, I shall probably be able to engage in the work in my twenty-seventh year, if not sooner. No objection, therefore, can be raised from this source against my being a missionary.

"*Health.* The privations, the sufferings and the labors, connected with a missionary life, render it important that the man, who engages in it, possess good health. In this respect Providence has been to me peculiarly propitious. My constitution has never been impaired by sickness; my limbs and my faculties have never been injured by accident; my

strength remains firm; my sight, hearing, voice, and lungs are unimpaired; and my whole constitution seems fitted for the fatigues of a mission. True, my health and life may fail; that I leave with him in whose hands they are.

"*Talents.* From the difficult and responsible work the missionary has to perform, we may infer the necessity of superior talents. It is comforting, however, to one who is conscious that he is not distinguished by native talent, to find that God employs 'the weak things of the world to confound the things that are mighty.' The representations of Scripture, which teach us that the work is to be accomplished not by might, nor by power, but by the Spirit of the Lord, may encourage those who, but for these representations, would never dare engage in the sacred office. But since the chief of the Apostles was chosen to go to the gentiles, and since the work requires so much prudence and skill, it becomes an inquiry, whether my talents direct to pagan lands, or to Christendom, as the field of my labors.

"It is exceedingly difficult for one to form a correct opinion of his own talents. When honor or reward is to be obtained, we are likely to put ourselves too high on the list; when duty calls, especially some trying, unpleasant duty, we often plead inability. It is no part of genuine humility to underrate our talents, and no part of faithfulness to take a place for which we are not qualified. I am blest with a good memory, and tolerably quick perceptions; though I have not that depth of thought, or originality of genius, which many possess. My talents are rather of the *ready* kind, and this, I hope, would be favorable for the missionary work. I must depend, however, very much on the advice of others in this particular. I trust it will not be presumption in me to offer myself, if nothing lie in the way but want of talents.

"The history of the herdsman of Tekoa, of the Shepherds of Galilee, of some successful illiterate preachers of the Gospel in former ages, of the Moravian missionaries, and of many ministers in our own country, encourages me to think, that, with the talents I have, I may be usefully employed in preaching to the heathen.

"*February* 24. *Habits.* I set apart this day to pursue my inquiries. Are my habits such as would render it suitable for me to go to the heathen, such as would afford a prospect of success? In early life I was habituated to manual labor. This, indeed, was my almost constant employment till I was seventeen or eighteen years old,—was continued at intervals during my college-life, and has never been entirely discontinued.

"I was early fond of study, and devoted to it my leisure hours and days. I have at some times applied myself closely to study, so much so that I can safely say, there is nothing in my habits *invincibly* opposed to close application. Horne says, the missionary's habits should be rather active than sedentary. This encourages me. I love to study, but I love still more to be engaged in active employments.

"I have been in the habit of instructing schools, of teaching individuals, families, and classes, the holy Scriptures, of conversing and exhorting in religious meetings, and of visiting families.

"In 1815, I spent nine months in preaching. At that time I acquired a habit of writing sermons with facility, of sketching plans, and of preaching extempore, which I still retain. I have often had intercourse with men of erroneous principles, and have become in some degree familiar with their objections, arguments, and cavils. And I have had occasion to converse much with inquiring sinners. My habits of living have always been plain and simple. I was brought up in a farmer's family, and from childhood have been altogether unacquainted with

the luxuries of fashionable life. Without friends to lend me pecuniary aid, I have from necessity acquired habits of industry and economy. But whether these are so firmly fixed, as not to yield to trials, I dare not affirm.

"While I have been led by my situation in life to form many active habits, in respect to those of a passive nature I fear I am deficient, I have had but little affliction to bear, but few disappointments to encounter. I have not yet learnt patience. How I should endure the fatigues and the disappointments of a missionary life, after the successful course of my early years, I cannot determine. On this point I have many fears, and can hope for support only from a divine arm. May divine strength be perfect in my weakness.

"There is such a thing as a habit of self-government and self-possession. Here again I am deficient, having never exercised over myself that rigid discipline which is requisite in a missionary; nor have I acquired such perfect command of myself, that trifles or unexpected events never disturb me.

"Fixed habits of prayer and self denial are of indispensable importance. But I tremble to come to this part of the inquiry. I hope, however, my right affections and attention to religious duties have become more habitual, than they were some years ago. My state of mind has probably been more equable than is common. I mean, that I have probably had less than is common of peculiar raptures and oppressions, sensible conflicts and victories. From year to year my religious feelings have been nearly the same, though circumstances have varied. One thing encourages me. When my situation and circumstances have changed, I have generally found my feelings, attachments, desires, and sources of enjoyment have experienced a corresponding change. May I not hence hope that in

Asia, or Owhyhee, or the western wilderness, I shall find myself contented and happy in doing good to those around me?

"Have I the feelings of the missionary? I have felt much on the subject of missions, but my great anxiety has been to know, whether my feelings are such as characterize the true missionary. My solicitude to be a missionary, my desire for the conversion and salvation of the heathen, and my love to missionaries, have been almost uniformly ardent for several years, I have often asked myself the question, —'Could any thing make me contented to give up the object?' The inducements of various kinds, that have been presented, have not even produced hesitation. Should circumstances obviously point out another course as duty, I hope I should have a heart to pursue it. But I think the hindrances must be absolutely insurmountable, or the call most plainly an intimation of the divine will, otherwise if I act according to the bent of my feelings, I shall go to the heathen. Labors among them have seemed most desirable; my whole heart has sometimes been engaged for them. At other times my desires have been more languid, and my affections more cold. At times I have, for a moment, felt such a relish for Christian society, or such a desire to be a minister in this country, as has made me half ready to wish that something might render it obviously my duty to remain at home. This, however, has always been momentary; and the thought of relinquishing the object has not only been unpleasant, but has more than any thing else, roused up my feelings again. Generally, when I have had the most lively views of spiritual things, and the most comforting religious exercises, my love for the heathen, and my desire to go among them, have been the most ardent. This leads me to hope that the Holy Spirit excites this desire, and at the same time it admonishes me to be watchful. For if I am here subject to declensions

which shake my resolution, what must I expect, when far removed from Christian society, and the means of grace.

"I know there are many hardships and trials to be endured, many dangers to be encountered, many temptations to be resisted. I know I must leave my dear friends, my beloved country, the enjoyments of civilized society, and risk my life, my happiness, and my reputation; but still I desire to trust in my Saviour, and go. In his strength I hope I shall be enabled to stand firm, to keep under my body and bring it into subjection and to continue to the end, faithful in my master's service. In the strength of my Almighty Saviour I feel that I can meet all the dangers to which I may be exposed, and perform the self-denying task of the missionary.

"My connexions in life are such as will not forbid, if they do not encourage, my proposed mission. My mother is not living. I have no friends who are dependent on me for support. My father has consented to my doing what I think to be my duty. All my friends feel tenderly on the subject, but will not oppose me in following where duty calls. I love my friends; but the claims of the heathen have too strong a hold on my heart to be counteracted by natural attachments. My dear friends, my father, my brothers, my sisters, it is not because I do not love your society, that I leave you. You know I love you; but souls are perishing. I must go and tell them the way to glory. You cannot, you will not object; for you too have hearts to feel for your fellow beings who are living in spiritual darkness. Then farewell—the Lord bless you and keep you, be gracious to you, and cause his face to shine upon you.

"*March* 10. With a heart distressed at being so long undecided, with a mind almost distracted by anxiety for the heathen in the East and in the West, and for the destitute in our own land; and with earnest desires that God would teach me my duty, I set apart another day to pursue the inquiry.

"The next point of inquiry respects my reputation. Here I feel a difficulty. It is hard to learn what others really think of us. An unfaithful world will flatter us to our faces, but frown and slander behind our backs. Were I to give implicit confidence to what I sometimes hear of the opinions of others concerning me, I should be led to think I was generally and highly esteemed. But all this food for my vanity is swept away in a moment, by a single look from some man of intelligence, that tells me how I stand in his estimation; or by the cool reception which some of my performances meet with from my brethren; or by the derangement of some darling plan for doing good; or by a discovery of some weakness, some prominent defect of character, of which I had before little or no knowledge; or by some remark I happen to hear, that has been made about me in my absence. I have, however, some judicious friends who are faithful. I hope I have made an estimate, nearly correct, of the rank I hold in the opinion of people, where I have been acquainted. I am not aware that any thing, which the world would call immorality, belongs to my character, or that I have been at any time guilty of such indiscretions, as have destroyed the confidence of people, either in my integrity, or prudence. A variety of incidents have occurred, in my childhood, when engaged in school-keeping, when at college, while preaching, and while I have been in this Seminary, which might have served to lessen the esteem, others have had of me. Still I am not aware, that any unfavorable impression is so deeply made, as to forbid my going forward with the object proposed. I trust I have a character, where I am best known, which will allow me to hope that the public will look on with approbation, if my name should be found among the candidates for missionary service.

"I would not presume too much. I wish to be prepared to find myself wholly without public favor. But if I *have* influence, if I *do* share in the good opinion of others, and if expectations are raised that I shall be useful, I desire to exert all the influence I have, to prove myself not unworthy the opinions formed of me, and to answer, by an active and holy life, the expectations that may exist.

"I am to consider next the *leadings of divine providence.* A kind Providence led me, as I hope, early to choose religion as my portion. Early in my Christian course I was led to peruse Horne's Letters, Buchanan's works, and Dr. Griffin and Livingston's sermons, and at the same time to become intimately acquainted with two persons who contemplated a mission. My health has been preserved, my efforts to obtain an education have been succeeded, my way has been cleared of many difficulties, and I have not been entangled in any connexions, which now stand in the way of my being a missionary. I sometimes ask myself, whether I viewed, as I ought, the hand of Providence in the invitations I received to preach at P., and some other places, especially at W. There seemed to be a door opened in the latter place for doing good. I cannot think of the anxiety, manifested by that dear people, without the most tender emotions. Did the circumstances which attended my going thither, my preaching there, and the success with which it was attended, the peculiar state of the people, and their unanimity in wishing me to stay with them, indicate, that it was not my duty to leave them? Had there been no heathen in the world, I might have thought so. As it is, may I not conclude, from the fact that I loved so well to labor there, and that some success followed, that I shall also love to labor abroad, and that I may hope still for the divine presence. The dispensations of Providence by which I have been made intimately acquainted with missionaries,

brought to this Seminary, and led to form habits adapted to the work, encourage me to go forward.

"It remains for me to consider *the teachings of the Spirit*—an important part of the inquiry—I expect no miraculous communications; but I believe the Spirit does teach the saints to understand the word and the providences of God, and that it does point out the path of duty. O that I might be taught by him, and understand his teachings.

"*March* 24. A few hours to-day I devoted to the important inquiry respecting missions. After imploring the divine presence I read the 52d, 54th, 59th, 60th, 62d, and 65th chapters of Isaiah. The promises of Zion's enlargement are really cheering, and I think I have some faith in their accomplishment. God has promised and he will do it.

"When my faith is strong, I feel like laboring, and making sacrifices for the church, and for the souls of men. I can go any where, do any thing, bear any sufferings, if the Head of the church be with me. Is it the Holy Spirit that excites these sensations? If not, why this love to missionaries? this missionary enthusiasm? this earnest desire to go to the heathen? this willingness to leave my country, my friends; yea, all my friends, for the sake of carrying the Gospel to those who are destitute of it?—this willingness to leave all, to hazard all, to be no where at home, to suffer losses, and endure hardships—Whence arises all this, if the Holy Spirit is not operating on my heart to lead me into this way of serving God? When I have most sensible communion with God, and experience most sensibly the influences of the Holy Spirit, then I feel most anxious to go among the heathen. May I not call this an indication, that this Heavenly Guide approves of my purpose to go? May I not hope, that it is his influence which has made a life of trial look so pleasant, and weaned me thus from the society and friends I naturally love so much? To what nat-

ural principle can I attribute all this?—O divine Teacher, I do see, and I would gratefully acknowledge the tokens of thy approbation. I bless thee for them—yield myself to them, and go as thou hast bid me. I give thanks for all the various means, by which my attention has been directed to the subject, my habits formed, and my feelings prepared for the work. O what a privilege that I should be called to this work! I, who am so sinful, so feeble, so unworthy. When I think what I was when a child, and what I have been ever since, I am greatly astonished. Out of nothing as it were, but ignorance and sin, the Lord Jesus is, I trust, preparing himself a missionary. I know I am poorly qualified, but I have a pleasing conviction that the Lord calls me to the work, and I trust in him. I read the promise, 'Lo, I am with you, always,' and my heart rests with unreserved confidence on the gracious assurance. Blessed Jesus, I go—Thou wilt go with me, for thou hast promised, and thy promise will not fail.

"*July* 14, 1817. I have had, since I wrote last, a comfortable assurance that I was not deceived, in thinking it my duty to be a missionary. This opinion is more and more confirmed by reviewing the subject, by conversation with judicious friends, and by waiting upon God for direction. My wishes and expectations have generally been directed to the heathen world. Many of my most judicious friends think I ought rather to go into the destitute parts of our own country. Here is a question, which I would give a faithful and impartial examination. This inquiry may respect the comparative importance of the fields, the prospect of supply, and my particular qualifications.

"*Importance of the fields.* In our own country there are ten millions of people. Most of these have opportunity to hear preaching occasionally, and to read or hear read religious books. There are in the world probably as many as 500 or 600,000,000,

who never hear from preachers or books, any of the peculiar doctrines of Christianity. What a vast disproportion as it respects the importance of the fields!

"*The prospect of supply.* There are supposed to be between three and four hundred missionaries among the heathen. Not more than one to a million. In this country, forty or fifty were employed last year, [1816] beside settled ministers. Probably several to every million of souls. Besides, I observe that young men are much more willing to be missionaries in this country, than among the heathen. Many are ready to engage in domestic missions, where one is ready to go to the heathen.

"*Particular qualifications.* Some have given me to understand, that they think me better qualified to itinerate, to form societies, &c. than to engage in the study of languages, and other things connected with a mission to the heathen.

"I think it is my wish to be wholly devoted to Christ and the church. It would be pleasant to be a domestic missionary to select some destitute field, and labor there for life. When I look at this, it is really a self-denial to relinquish the object. But the great want of men among the heathen, weighs heavily on my mind. If better men would go there, I would cheerfully stay here. But shall we all stay? Christ has said, 'Go into all the world.' And this is the commission under which I act. It may be, I am better qualified, in some respects, to preach among the destitute of our own country, than among the heathen. But there are so few who will go there, and so many who need to be taught, I cannot hesitate. If a multitude were ready to go abroad, it might be my duty to stay; but as it is, if I do not greatly mistake, it is my duty to offer myself for foreign service. Should the Committee of the Board see fit to accept me, and Providence allow me to go,

I hope, and believe, it will be my happiness to spend and be spent for the heathen.

"O thou great Head of the church, I give thee thanks, that thou hast given me this comfortable assurance that it is thy will, I should go among the wretched pagans. It is what I have long desired. I give thee thanks, that I was so early led to devote myself to this work, that my wishes and resolutions have been so long maintained, and that now, upon reviewing the whole, I have such consoling evidence that I have followed the leadings of thy Spirit and Providence. Do thou assist me in deciding all the questions that may hereafter demand my attention; and in gaining all the necessary qualifications. Cheerfully and unreservedly I dedicate myself anew to thee. Lord Jesus, my Saviour, my King, I am thine; thine to go where thou shalt send me; thine to endure what thou shalt lay upon me, and to do what thou shalt bid me. So may thy grace help me. Amen and Amen.

"The question, which seems now to demand my attention, relates to the *field* of labor. To what part of the heathen world shall I direct my attention? The American Board have two general fields. one in Asia, the other in our western wilderness, Perhaps some other field may be soon selected. The south sea islands, and South America have been thought of. Now it is desirable to know, as soon as possible, in what field we are to labor, that our prayers, meditations, reading, and conversation, be directed towards it.

"At present I have no predilection for one field, rather than another. If I am not deceived, I am willing to go north or south, east or west, as Providence may direct. May I be directed to that field, in which I can do most for Christ and souls, whether it be a field of safety or of danger, of comfort or of trouble, of honor or of reproach.

"*Aug.* 10. Since writing what precedes, my mind has rested quietly in its decisions. I do not recollect, that I ever felt more fully satisfied with any result of the kind. I thought I had that full assurance of duty, which I had so long desired and prayed for, and for want of which I had suffered so much anxiety. Since that an event has occurred, which renders it necessary for me carefully to examine the subject again.

"My respected Instructors have given me to understand, that they think me better qualified to aid the cause of the Redeemer in this country, as an agent in behalf of charitable objects, and as a domestic missionary, than to labor among pagans. So others have thought before. Should I, in opposition to the wishes and advice of all these judicious and pious friends, persist in my purpose of laboring among the heathen, and at last find myself unqualified for that work, and mistaken as to my field of labor, while I might have been doing good in this country, and thus be ready to sink with discouragement and regret; how would the recollection of their kind advice torture my sinking spirits. If I go, I must risk this. Let me not go without evidence that God approves, so that I may hope he will prosper me, or support me under trials; or at least give me the comfort of believing that I have to bear only such trials as he sees fit to bring upon me in the path of duty. I had determined to go among the heathen in view of the risk of life, reputation, happiness, and even usefulness.

"My Instructors suggest no new considerations; —but the fact that, with their enlarged views, their advantages for judging, and their expansive benevolence, they think I ought to relinquish my purpose, should make me hesitate. I wish to give their advice all the weight it deserves.—O that God would guide me. Since they have spoken to me on the subject, my feelings have been very deeply

interested. This has been the theme of my meditation, and my prayers. I feel that my happiness and usefulness are deeply concerned. I tremble at the thought of relinquishing the object, after having so often consecrated myself to it, and had such comfortable evidence that I ought to engage in it. I tremble too lest, if I give up the object, the blood of souls may be found in my skirts. I know not how to understand the language of Providence. Is this to forbid my laboring among the heathen? Or is it only to test my resolution, my patience, and my love for the work? Why have I been led to think and feel so much on this subject? Was it to prepare me for foreign service, or was it to prepare me to be disappointed and labor at home? Sometimes the language of Providence at this crisis seems to be,—'Stay, you are not qualified for the great work.' I fear I have not that faith, that patience, that self-government, necessary to render me useful. This is the only ground on which I can doubt. If I take it for granted that I am nearly as well qualified to labor abroad as at home, the question is decided at once. The importance of the fields will bear no comparison. The prospect of supply is altogether in favor of my going abroad. The prospect of immediate usefulness is greater perhaps at home. Still I cannot doubt that missionaries among the heathen exert an influence on the church at home, which vastly more than compensates for the loss of their personal service.

"O my Saviour, I am thine. To thee I now consecrate my mind to be guided and taught, and my heart to be moved and excited. I submit to have my mind perplexed with doubts, and my heart filled with pain, as long as thou shalt see best, if it may but terminate in a conviction of duty, and a disposition to do it. I would cheerfully meet all the difficulties, and bear all the pains thou shalt appoint, if they may but lead me to more wisdom and humility,

and prepare me to do more good. But I do intreat thee, not to suffer my views and feelings to be so influenced, as shall prove detrimental to the interests of Zion. O let the result be my better preparation to be a good and useful servant of my Lord. I bless thee that thou hast afforded me so much assistance, and guided me thus far, and by thy aid I hope for light, and peace, and joy. Let me not wait in vain. Trust, O my soul, trust in thy Saviour, and he will guide thee.

"If there is any thing for me to do, the Lord will lead the way. If not, let me rejoice that others will be employed to carry on his work; and though nothing be found for me to do, the interests of the church, and the honor of the Saviour are secure. It is enough. O my Saviour I give myself to thee. Do with me as thou wilt.*

"*Aug.* 17. To-day I have been reading the memoirs of Pearce with the hope of deriving some advantage from the perusal. If such a man was not allowed to labor among the heathen, how can I hope for the happiness? But he was already in an exceedingly important and useful station. It is not so with me. Should I stay in America, all my plans for usefulness may fail. I may prove but a burden to the church. Many of Mr. Pearce's expressions, I think, I can understand. Many of his trials I have experienced. O if I could pray as he did, if my heart were pure as his, God might accept me, and give me a gracious answer. But I do not yet know what to make of the present dealings of God with me. My heart is pained, my very soul is full of anguish. When with my fellow-students whom I dearly love, I find it difficult to be sociable. This great question occupies my thoughts, and engrosses my feelings, so as to exclude all common topics, even such as I have often dwelt upon with great

*The reader is requested to revert to the letter which Mr. Fisk addressed to the Professors at this time, and to the paragraph which immediately follows it, p. 41.

delight. I long to have the question settled. But I must not be impatient. I have consented to bear as much as shall be best, to have my mind tortured till God shall see fit to give me peace. I would not recal what I have done; I would cheerfully submit to have my very soul rent with anxiety and pain, if I may but be fitted to be a useful servant of Jesus Christ. Only let me learn duty, and be the process ever so painful, I will rejoice in it.

"*Aug.* 31, 1817. This morning I found unusual pleasure in prayer for missionaries. I sat a long time in my closet, and thought of them, scattered in different parts of the world, and laboring with various success amidst various trials and disappointments. While I mused, my heart kindled to a flame of love for them; and even now while I write, I feel a union to them which I never felt even to my dearest earthly relatives. I long to share their burdens, to participate their labors, and their success.

"The anxiety I have had of late respecting my course in life, has subsided. My mind is again quiet, and I trust I have not been deceived in thinking it my duty to devote my life to the service of Christ among the heathen. I can now praise and glorify God for all his dealings with me; and especially for giving me so much evidence that he does approve of my purpose to be a missionary. Once more blessed Saviour, I offer myself to thee without reserve, to be disposed of and dealt with as seemeth good in thy sight."

A perusal of the foregoing journal clearly shows, that Mr. Fisk did not hastily determine to become a foreign missionary. He looked at the subject with a mind powerfully impressed with the magnitude, the difficulties, and the responsibilities of the undertaking. He sat down in his closet, and with many anxieties and inquiries, prayers and tears, counted the cost. He was led to a satisfactory result, having come finally to a conviction of personal

duty not far removed from assurance. Immediately after concluding the solemn and interesting investigation of the question of duty respecting missions, he wrote a communication to the American Board of Missions, offering himself to be employed under their direction, in some part of the pagan world. His proffer of himself was accompanied with ample testimonials from the Professors of the Theological Seminary.

The class, of which he was a member, finished their regular course of professional studies in September 1818. The public examination was held on the 23d of the month, and on the same day, at a meeting of the Prudential Committee of the Board, the Palestine Mission was established,* and Messrs. Fisk and Parsons were appointed to that station.

CHAPTER IV.

FROM THE COMMENCEMENT OF HIS AGENCY UNDER THE BOARD OF MISSIONS, TILL HIS EMBARKATION FOR, AND ARRIVAL AT, SMYRNA.

Before proceeding to the missionary station assigned him, it was judged expedient that he should be employed one year as an agent, to visit the southern section of the country, for the two-fold purpose of soliciting donations for the use of the Board, and interesting the public in the objects of missionary enterprise. He accordingly received ordination in the Tabernacle Church, Salem, November 5, 1818; and, towards the last of the month, he sailed from Boston for Savannah, Georgia, at which place he arrived after a passage of eleven days.

He was kindly received by the good people of that city, and particularly by the lamented Dr. Kollock, who gave him a cordial welcome. After a

* The reasons, which led the Prudential Committee to establish this Mission, are contained in their tenth Annual Report, p. 23.

suitable time, he proposed his object; but to his severe disappointment he found circumstances unfavorable to his success. A variety of public objects occupied the attention, and required the patronage of the people. Pecuniary embarrassments were complained of, and the stagnation of lucrative business: but the greatest difficulty of all was the influence of formidable prejudices against northern agents. Special efforts, therefore, in soliciting donations for the Board at that time, were judged to be unadvised.

Mr. Fisk, however, spent a little time in the city, which he improved in visiting a few individuals of influence, for the purpose of enlisting their feelings in missionary objects. In the mean time some small contributions were made, and before he left, the Savannah Missionary Society voted to defray the expenses of his agency for six months, by the liberal appropriation of sixty dollars per month. Great as the discouragements at first sight appeared, Mr. Fisk did not wholly relinquish his object, nor despair of ultimate success. He revolved in his mind the question,—"What measure can I propose, that shall be likely to meet with a favorable reception?" At length he proposed to the people that some missionary be designated, to whose particular support their funds should be appropriated. The proposition being somewhat novel, received attention, and was regarded with approbation. He left the subject for their further consideration, and proceeded to visit some of the back counties. He went south as far as St. Mary's, preaching from place to place, giving information on the subject of missions, and taking up collections, where permission was obtained. The prospect of success began to brighten.

At St. Mary's, *Jan.* 2, 1819, he writes to a friend then in Wilmington, Vt.,—"I endeavor, in going from place to place, to do what I can to animate and comfort Christians, to alarm careless sinners,

and to promote the salvation of men, and the glory of God. O that I were more wise, more faithful. Let me share in your prayers that I may be qualified for my work. In the mean time I will not cease to pray that God will fill you with the fulness of his grace and love. What can we do for that God and Saviour, who has done so much for us? Let us pray continually for divine guidance, and follow where the Providence and Spirit of God may lead the way.

"I am grieved to find religion so low in this part of the country. There are few ministers, few meeting-houses, few churches. The number of each, however, is increasing, and the religious state of the people is evidently improving. I preach frequently, visit much, and often converse with the slaves. I have a prospect of doing something in procuring aid for the support of foreign missions. Sometimes I cannot avoid thinking, how pleasant it would be to settle quietly in the midst of agreeable society with the comforts of home, instead of being exposed to voyages by sea, and travels by land; to all the varieties of climate, to poor accommodations, and to the opposition, the objections, the excuses, and the cavils of men. But on the whole, I bless God that I have been led along in this course, and I am happy in my work. If among all the different classes to which I preach, I may but be instrumental of saving a few, how great the favor will be. Unfaithful as I am, I do not despair of this."

After mature deliberation and consultation with judicious friends, Mr. Fisk offered himself to the Savannah Missionary Society, as a candidate for permanent support in the employment of the American Board. With him they were acquainted, and it was understood that he was appointed to the Palestine Mission, a mission which appealed with deep interest to the feelings of Christians. Accordingly a meeting of the Managers was called, and the subject laid before them. The measure was

ably and eloquently advocated by Dr. Kollock; and after a full and deliberate discussion of it, the following resolution was moved, and with unexpected unanimity adopted.

"At a meeting of the Board of Mangers of the Savannah Missionary Society, January 22, 1819;—Resolved, That this Society will employ the Rev. PLINY FISK as their Missionary to Asia, the mission being under the more particular direction of the American Board of Commissioners for Foreign Missions. Extract from the Minutes.

"L. MASON, *Secretary*."

While visiting from place to place, Mr. Fisk acknowledges the kindness and hospitality which he received; but he complains that very few could be found, who manifested much concern for the heathen. In many places he could accomplish but little more, than to communicate in private and in public, information respecting missions. He collected, including what was contributed in Savannah, about fifteen hundred dollars.

From Georgia he proceeded to Charleston, South Carolina. Here he had to encounter discouragements similar to those which he had already met. But such was his judgment in proposing his object, and such his candor in listening and replying to objections, that he gained the confidence, and secured the respect of the people. Soon there was manifested a disposition to consider his object, and a readiness to meet it with liberal patronage. He visited several other places in that vicinity, and in the whole received something over 1,560 dollars for the use of the Board. He established a Society, the object of which was, to support permanently a school of heathen children. Similar Societies he also established in Savannah and Augusta.

Mr. Fisk spent some time very pleasantly in Charleston, and speaks in strong terms of the very

hospitable civilities and attentions there received. He exerted a good influence, and left a favorable impression upon those, with whom he became acquainted. The following notice of him, while in that city, comes from a source which renders it worthy of remark. It is contained in a communication to the compiler, dated Charleston, 7th May, 1827. "While that eminent servant of God, Rev. Pliny Fisk, was on a visit to the South, I enjoyed the privilege of his acquaintance. I can say that his visit to this place, though short, was profitable to many. His principal object was to revive, or excite a missionary spirit, by forming missionary Societies, or repairing the wastes made by *time*, or rather by a spirit of *declension*, in societies long since established. While with us, he was continually engaged in his Master's service. With propriety he might be compared to the glowing meteor, splendidly attractive, but of short continuance. In the house of God he no sooner began to speak, than the attention of the audience was arrested and fixed. He *convinced* many of sin, if he did not *convert* them from the error of their ways. He often regretted, that the particular object of his visit so entirely occupied his time, and required the discussion of such subjects from the pulpit, as interfered with his addressing directly the hearts and consciences of impenitent sinners. He kindled, however, a missionary spirit which, I trust, will never subside, but continue to increase, and bring forth much fruit to the glory of God. It has frequently occurred to me, that could he have known the fact, he would have greatly rejoiced in the favorable change which has taken place here since his visit to this part of the country. Many laborers have been raised up, who are now actively engaged in the cause of God."

After a few weeks spent in Charleston, he resumed his journey towards the north, and improved such

opportunities as occurred in his way, to create an interest in the missionary cause.

While on his tour he was sometimes in company with the Rev. R. S. Storrs, of Braintree, Ms. to whom he addressed the following letter:—

Camden, May 24, 1819.

"Dear Brother—Many a moment you have spent in sending up to heaven your fervent ejaculations for him who was for a short time your fellow-traveller. O may those prayers, and others that are offered in consequence of our mutual engagement, be accepted through the intercession of our glorious Redeemer. You have many friends in Charleston, who pray for your peace and usefulness. Dr. and Mrs. P. love you most affectionately. Do write to them often. It will do good. Dear Saints—kind and affectionate friends; I had a most comfortable home there for six weeks. Have they written you? Have you heard that they have been visited with affliction? Dear little Finley, their lovely babe, was cut down while I was there, and suddenly numbered with the dead—only two or three days sickness. But I trust they had comfort from above. You must sympathize with them, and point them to the balm which once healed your heart, when broken with parental grief. As to the King's tribute, that which has been, is now—excuses, objections, difficulties, &c. We revived the missionary Society, and made such arrangements, that an application has been forwarded for two missionaries.

"We shall travel on leisurely toward the land of our fathers. Will you give me the happiness of finding a letter from you at Goshen, N. Y. Dear Brother, what a dreary, gloomy world this is! Were it not for the hope of heaven, what could we do? O that we may be more and more excited by this hope,

and have frequent foretastes of heaven while on earth. Let us labor constantly to be spiritually minded. Do try to get Christians around you to be more *spiritual*, to live more in heaven while they are on earth. Do aim at this, especially as it respects *Ministers*. What can we hope for, till ministers of Jesus have more of the spirit of their Lord, more self-denial, zeal, compassion for souls, and love for the churches? What can we hope for, till we see these stubborn habits of sloth give way to activity; till we feel these icy, flinty hearts melt, with the love of God. Brainerd desired to be 'a flame of fire' in the service of God? How should such a wish from such a Saint shame us, who fall so far behind him! I do believe there is a time coming, when there will be better ministers,—better Christians, better churches, and a better world."

In Raleigh, N. C. he was kindly received, and his object approved; though little was contributed to increase the missionary funds. Thence he travelled on leisurely, visiting the more important places, which lay in his course, laboring with special reference to an increase of interest in the work of sending the Gospel to the heathen. He hoped in this way to do something towards preparing the people to act with more efficiency and promptness in future, and to second more readily the application of subsequent agents. At Washington city he was favored with an interview with President Adams, then Secretary of State, who obligingly proposed to furnish him with such letters of introduction and protection, as would be valuable to him in a foreign country.

In July he arrived in his native State, and resumed his residence at the Theological Seminary in Andover, where he designed to pursue his studies, till the time of his embarkation for Asia. Under date of July 27, he thus writes:—"I am now applying myself to study, anxiously waiting the arrival of Mr. Parsons, that we may assist each other in making

preparation for our arduous undertaking. But instead of a few weeks or months, I feel that I need *years* to prepare for the great work before me."

The communication, which follows, was addressed to the children of the Sabbath school in Savannah, through the superintendant, Mr. L. Mason, and furnishes an illustration of his interest in the religious instruction of children, and his facility in adapting remarks to their capacities. It is dated *October* 15, 1819.

"Dear youth and children.—Last year I had opportunity to speak to you once or twice about the great things of religion; and it gave me much pleasure to see you so attentive to what I said. Since that time I have often thought of you, hoping that you are all diligent in pursuing your studies; and that you make such improvement as pleases your teachers, and gives them reason to expect you will be wise and good. It would indeed be a melancholy thing, if any of you, after having received so much good instruction, should forget it, and join with the wicked in their sinful ways. It would be a most sad thing, if any one of you should ever be profane, or intemperate, or contentious, or disrespectful to your parents and teachers, or playful on the Sabbath. But how happy will it be, if every one of you should learn well, conduct well, exhibit a sweet temper, keep the Sabbath, and avoid the ways of the wicked. Especially how happy would it be, if you should become truly religious. For you must remember, dear children, that you are sinners, that all your hearts by nature are very wicked, that it is necessary for you to have new hearts, that is, to repent of sin, to be sorry that you have sinned, to pray to Christ, that he would forgive you, and make you good.

There is a young lad, who belonged to the Sabbath school in ——, who became pious a short time since, and now some good people are assisting him

to get an education that he may be a preacher of the Gospel. I hope, my dear little friends, that you will become Christians. All holy children love to pray, to read the Bible, to learn good things; they love to think about God, and about Christ who died for them. If this should be the case with you, then you need not be afraid to die; for to die would only be to go where God is; to dwell with him in heaven, and with all good people forever and ever. You must all die.—Perhaps some among you have died, since I saw you last year: if not you will all, one after another die; your bodies will turn to dust, and your souls will be in heaven, or hell. When I think of this, I feel concerned for you, and earnestly pray for you, that the Saviour, who once took little children in his arms, and blessed them, may bless you, and turn all your hearts from sin, and prepare you for heaven. Dear children, farewell."

Sometime previously to the last mentioned date, Mr. Parsons had joined Mr. Fisk, and they now held themselves in readiness to depart on a short notice; though they then did not expect to sail so soon as they finally did. About this time it was ascertained, that an opportunity to sail to Smyrna was in prospect, and they were notified to be ready soon to embark.

Mr. Fisk, went immediately to Shelburne to make a final visit to his aged father and other friends. His time was short, but profitably spent, while at home. He wished to meet, once more, his acquaintance, and former companions in his native place, and a meeting was accordingly appointed on the last Tuesday of October. He delivered an affectionate and solemn farewell address, and took leave of the people, expecting to see their faces no more. The scene was one of overwhelming interest, and will long be remembered by those present. The following morning he left the paternal roof, the scenes of his youthful days, and a venerable widowed

father, bending under the infirmities of years, and, being accompanied by his brother, he proceeded to Boston.

Sabbath evening, October 31, he preached to a numerous and deeply interested congregation in the Old South Church, from Acts xx, 22. "And now, behold, I go up bound in the spirit unto Jerusalem, not knowing the things that shall befal me there." In concluding this sermon, Mr. Fisk observes; "Whether we shall be buried in a watery tomb; whether disease shall bring us to an early grave; whether the suspicion of government or the bigotry of false religion, shall shut the door against us; or whether a great and effectual door shall be opened before us, and the word of the Lord have free course and be glorified, as it is with you; whether we shall spend a long life in labors, and die having only sown the seed from which others may reap the harvest, or whether we shall see the truths prevail and die surrounded by converts from error, who may soothe the bed of death and weep over our tomb; these are points to be decided not by human sagacity, but by Him, whose Providence calls us, whom we would cheerfully obey, and in whom we would trust the future. The time has arrived, when we are called by the Providence of God, if its language is not altogether misunderstood, to leave the scenes of our childhood, and the country that is blessed, beyond any other country under heaven, with civil and religious privileges; not to find other privileges and friends like them in another land; but to meet the uncertainties and difficulties, attendant on a Christian mission among Turks and Jews. If any circumstances can affect the mind in health, as it is affected by a near prospect of death, it is perhaps thus affected with the prospect of leaving for life all who have ever been known, and all that has ever been seen. This prospect brings eternity near. It excites solicitude respecting that meeting, which

shall be an eternal meeting, or a prelude to eternal separation."

At this meeting the instructions of the Prudential Committee, prepared by the lamented Dr. Worcester, were delivered to him and Mr. Parsons. These instructions were drawn up with reference to the peculiar nature of the mission to be undertaken, and may be considered as a splendid, and masterly effort of the human mind, beaming with eloquence, and breathing the spirit of enlightened, apostolic piety. A passage or two, to which Mr. Fisk had constant reference in forming his plans, and directing his labors, it may not be unsuitable here to introduce.

"From the heights of the Holy Land,—from Calvary, from Olivet, and from Zion,—you will take an extended view of the wide spread desolations, and variegated scenes, presenting themselves on every side to Christian sensibility; and will survey with earnest attention the various tribes and classes of fellow beings, who dwell in that land, and in the surrounding countries. The two grand inquiries ever present to your minds will be, WHAT GOOD CAN BE DONE? and BY WHAT MEANS? What can be done for Jews? What for the Pagans? What for the Mahommedans? What for the Christians? What for the people in Palestine? What for those in Egypt,—in Syria,—in Persia,—in Armenia,—in other countries to which your inquiries may be extended?"

On the Monday following, Mr. Fisk expected to sail, but for some reason the vessel was detained a day or two, and he was favored with the precious privilege of meeting with a large assembly of Christian friends once more, and for the last time, at the Monthly concert. And as the collections, taken at this meeting for the preceding year, had been appropriated expressly for the Palestine mission, it was highly gratifying to the friends of Zion to unite with

the first missionaries in prayer and exhortation, just before their departure.

On Wednesday morning, November 3, 1819, Mr. Fisk and his colleague embarked on board the ship Sally Ann, Capt. Edes, and bade their last adieu to the shores, the scenes, and the privileges of their native country. During a number of weeks he suffered much from sea sickness; of course little was attempted by way of study. As soon as his health was restored, he resumed his studies which he industriously prosecuted on the voyage. According to the arrangement of Captain Edes, and at his request, religious services were attended regularly on board. Particular attention was devoted to the spiritual welfare of the seaman belonging to the vessel, and, as was hoped, not without good effect.

Some of the correspondence of Mr. Fisk, while on his passage, will show the general state of his mind at this time. As each letter was written under different dates, the extracts will be arranged in the order of time.

TO MISS M. D. B. OF W.

"Ship, Sally Ann, Dec. 1, 1819.

"Providence ordered things favorably. We were indeed called to sail a little sooner than we wished; but it was well. It would have given us a melancholy pleasure to have seen a few of our friends again, but no doubt, it was best we should be deprived of this pleasure. The suddenness of our departure made it seem almost like a dream. But it is reality. The long expected moment is passed. The object of so many hopes, and fears, and prayers, is accomplished. America, and American friends, farewell. The most precious blessings descend richly upon you."

TO MISS M. A. OF A.

"*Dec.* 2. You are happy to-day, with parents and sisters, enjoying the bounties of Providence,

reviewing the mercies of the past year, lifting up your praises to God for his goodness, and renewing your vows to be the Lord's. How precious is a day of Thanksgiving, when viewed in a proper light. And how much do they lose, who make this merely a season of festivity and amusement. Let it be one object of your life to promote by example, by conversation, and by letters, a proper observance of this religious festival.—Your brothers, I suppose, are absent. If so, this is an occasion on which they are no doubt remembered. And I assure you, it gives me no small degree of satisfaction to reflect, that to-day parents, sisters, and brothers, are accustomed to remember, and mention the *absent* members of the family. If we observe this day aright, it will be an emblem, and at the same time, a precious earnest, of that eternal thanksgiving, in which unnumbered multitudes shall join in unceasing songs of praise."

TO MISS M. D. B. OF W.

"*Dec.* 7. Since my last visit at your father's, I have thought much of your parents, and of the duties you are discharging towards them. Setting aside filial affection, gratitude, and obligation; and assiduous endeavors to make old age happy, might seem to be attended with sacrifices and trials; the confinement might be tedious, and the task a grievous one. But when filial love stimulates to efforts for promoting the comfort of those, to whom we owe our being; of those who have suffered so much, done so much, and had so many nights of sleepless solicitude on our account,—I can easily conceive that every sacrifice will seem a gratification, every labor and effort a privilege. Indeed, when I think of an *absent father*, whose head is blossoming for the grave, and who is declining under the infirmities of age, I almost envy those who may employ their time and

skill, in cheering the gloomy evening of life, and in paying the debt of filial obligation.

"May you have the unspeakable happiness of finding all your efforts successful in contributing largely to the tranquillity and happiness of aged parents. Request them to accept the assurance of my affection and esteem. I have one request more to make. To your example and your prayers, add occasional remarks in your letters and visits, which shall tend to remind others of their obligation to parents. Let questions be started, rules and plans adopted, and motives suggested, relating to the subject. I once preached on the subject; and I believe, if I were to preach regularly, I should often introduce it. It appears to me, there is scarcely a more delightful scene to be witnessed on earth, than children assiduously discharging their duty to parents, especially where piety forms a prominent trait in their character."

TO MISS M. A. OF A.

"*Dec.* 13. We make slow progress; weather unfavorable, winds contrary, most of the time. The vessel is rocked and tossed about in a very disagreeable manner, and I have been more or less seasick the greater part of the time since leaving Boston.

"Sometimes I begin to grow impatient. When I feel the symptoms of this disorder, I take the 'Sketch of Missions,' and read the history of other missions, and this always makes me ashamed of my impatience. We know nothing at all about self-denial. Just read (page 107, &c.) the history of Hans Egede. There is self-denial in good earnest. There is love to souls, and love to Christ. O when shall we see such a spirit pervade all the churches of our Lord Jesus Christ. Then will the astonished world see that the benevolence of the Gospel is an omnipotent benevolence.

"But how trying it is to think of a state of high and holy attainments, of ingenuous and earnest piety, of active and successful labor, to think of it as attainable and indispensable, to wish, and hope, and pray for it, and yet find day succeeding day, and year succeeding year, while little or no progress is made towards these attainments. I could bear the slow progress of the vessel, and contrary winds, and long calms,—if I might but advance in conformity to my Saviour. What is this insurmountable obstacle that lies in the way? Why can we not forsake all for Christ, and enjoy habitually the unutterable happiness of resting in his love? What blasting influence is this, which so benumbs our souls! Sometimes I think, that the hope of my becoming holy, is the most desperate hope that ever was cherished. But, if at last grace does triumph over all this stubbornness and unbelief, what songs of praise will there be in heaven! And if other sinners are like me, and if a multitude which no man can number, shall at last be saved, what glory will redound to the Redeemer!"

TO THE REV. DR. P. OF SHELBURNE.

"*Dec.* 15. When I sit down to write to you, my thoughts naturally revert to former scenes, and to a variety of circumstances which are peculiarly interesting to me. I write to one who for years sustained to me the sacred and endeared relation of Pastor, and who has been, I trust, an instrument of the greatest spiritual good to me, and to a number of my dearest friends; and who has likewise afforded me, at different periods, much assistance in preparing for the work in which I am engaged; nor is it an indifferent circumstance that he, who was my pastor and teacher so long, is still the pastor and teacher of those whose religious interests are peculiarly dear to me. Be assured, Sir, the interesting events of days that are past, and your kind attentions

to me, have left an impression on my mind which will not soon be effaced. The recollections they furnish often make me feel almost as if I were in S. again. My last visit there, and the moment of parting, made me more sensible than ever I was before, of my attachment to that place; to the church and to the people. You can never tell so well the strength of cords, as when you attempt to break them. I have found it so in respect to my attachment to home, and friends, and country. I think I never perceived so clearly the force and import of the condition which our Saviour required, of those who would become his disciples, viz. That they must forsake *all*, and follow him."

TO THE REV. P. S. OF J., VT.

"*Dec.* 15. May the Lord Jesus dwell with you and bless you; make your house the abode of happiness and peace; draw your hearts nearer and nearer to himself; give you more and more comfort in Christian society; make your children sources of consolation, and promote vital piety among the people with whom you are connected. A. and E. are often thought of. Do they remember me? How I should love to see A. a good missionary in Asia. Would you consent, if the Lord should call him? Will you not even pray, that it may be so?

"You have no doubt, heard of my departure from Boston. We have now been out 41 days—have just entered the Mediterranean—passage thus far rather long. We are in a good ship, and have good accommodations;—try to do the sailors good; read, converse, and pray with them daily, and preach to them on the Sabbath. They are ignorant, but seem attentive, and in some degree interested. I hope our efforts will not be wholly in vain. But alas! how hard is the impenitent heart! Brother S., are you not sometimes quite discouraged in giving men invitations to enter heaven, while they so generally

slight them? But let us not be weary in well doing, for in due season we shall reap, if we faint not. O how desirable to have more zeal and perseverance, more compassion for sinners, and more love to Christ. Then we should be better ministers."

TO MISS M. D. B. OF W.

"*Dec.* 23. We are now within a short distance of Malta. Hitherto the Lord has preserved and prospered us. Countries that need missionary labor now present themselves all around us.

"When I cast my eyes on the hills of Africa, I think of millions there, the slaves of Mahommedan cruelty and superstition. When we sailed by Portugal, and Spain, and Sicily, and Sardinia, I thought of the multitudes who are there shrouded in papal darkness. As we proceed, we shall see still more extensive and populous countries, where the God of this world holds uncontrolled dominion. 'The harvest is plenteous, the laborers are few.' It makes one's heart ache to think of the religious state of these people. With such faith, such practice, and such hearts, as they now possess, what must be their prospect, what their portion at death? I fear we think too little of the heathen as candidates for eternity. Surely they have *souls*, and they are *sinners*. As such they cannot enter heaven. Do think of their prospects. I have no disposition to dispute with those who have so much benevolence and piety as to shudder at the thought that a heathen should perish, while they have not benevolence or piety enough to give a cent, or offer a prayer for their conversion. But I do earnestly desire that Christians, who know the evil of sin and the value of the soul, would think solemnly of the condition and prospects of a world lying in wickedness without the Gospel."

The ship, in which Mr. Fisk sailed, entered the harbor of Malta on the 23d of Dec. after a favorable

voyage. Such was the strictness of the quarantine laws, that no one was permitted to land on the Island, except at certain places near the shore, and this for the purpose of receiving such articles as were brought and laid there for them. While lying in harbor an opportunity was enjoyed to form an acquaintance with the Rev. Mr. Jowett, Dr. Naudi, and others, from whom valuable information was obtained, and marked proofs received of their cordial interest in the Palestine Mission. By these gentlemen they were furnished with letters of introduction to persons of influence in Smyrna and Scio. While in Malta harbor, he writes to a brother in Shelburne.

"*Dec.* 29. There are two missionaries on this Island from England, Mr. Jowett and Mr. Wilson. They come every day to see us; and though we are not allowed to touch each other, yet we may stand in different boats, or at a little distance in the Lazaretto, and converse. They seem to be excellent men, have given us considerable information, have requested us to correspond with them, and have offered us letters of introduction to some gentlemen, with whom they are acquainted at Smyrna.

"We have twice seen Dr. Naudi, native of Malta, who is much engaged in circulating the Scriptures, and Tracts, and expresses great interest in our object. There is a Bible Society here, consisting of these three men and a few others, principally foreigners, merchants, and officers residing here. Thus a little light begins here to glimmer. Though we shall be more than a thousand miles from these men, yet we shall consider them our neighbors.—Your affectionate brother, PLINY."

TO REV. DR. PORTER, OF ANDOVER.

"*Dec.* 30. Dear Sir.—Your parting letter increased our obligations which have been accumulating for years. It shall be our endeavor to approve our-

selves not unworthy of the affection and confidence, you have bestowed. A parting visit at Andover, after the members of the Seminary had returned, we with reluctance relinquished. The goodness of God, however, is manifest in providing for us so favorable a passage to these regions. We have encountered no dangerous storms; yet we have sometimes read with deep interest Psalms, 91, and 121, to which you referred us. How precious the support they yield in the hour of sorrow or of danger. We had often heard it said, that it must be impossible to judge, what feelings are excited on leaving one's country, unless we experience them. This remark is never well understood, till it receives a *practical* illustration.

"A voyage at sea in some respects is favorable to piety. It is calculated to produce confidence in God, patience under little troubles, and compassion towards those who are in danger, or in want. But on many accounts it is unfavorable. We have no apartments for uninterrupted retirement. We find, however, much comfort in reading John iv. 21—24. On the whole, our voyage has been as pleasant as we could expect; our accommodations much better than we anticipated. We often think, often speak of the Theological Seminary. We hope to hear that every thing there prospers; and especially that the spirit of the Gospel prevails. Nothing prepares for encountering trials, or performing labors, like the habit of walking with God, and drawing motives and consolations from the cross of Christ. O that we may be thus qualified for our work. We hope you will not cease to pray for us."

TO THE REV. DR. P. OF S.

"*Jan.* 3. To-day I preached from Acts xxviii. 1. After rehearsing the story of St. Paul's voyage, shipwreck and escape, I endeavored to show what instruction and admonition a storm at sea is calcu-

lated to afford. Some of my hearers had suffered shipwreck, and all knew very well the dangers of the sea. They appeared considerably interested. Still, preaching to them and talking with them, sometimes seems like blows on the water, which yields to the stroke but retains no impression. Whether any fruit will be produced from the seed we have sown, must be left with Him who can give the increase. Probably they, with whom we must labor hereafter, will be still more insensible to divine truth. I need more faith and patience, and I need the prayers of Christians. Above all, I need the supporting aids of divine grace."

On the 9th of January, the ship proceeded on her voyage, and on the 15th, entered the harbor of Smyrna. As the day following was the Sabbath, Mr. Fisk and his colleague remained on board till Monday. Some of his reflections during the Sabbath will be found in a letter written to the Rev. A. B. of S.

Smyrna, January 16, 1820.

"Dear Brother.—It was once our happiness to keep Sabbaths together. Now the Atlantic and Mediterranean lie between us. Distance and oceans, however, cannot wholly interrupt the communion of Christian brethren. Will it afford you any gratification to know how I have spent my first Sabbath in Asia.

"We arrived in this harbor yesterday. Mr. Parsons and I thought it not best to go into town until to-morrow, and we therefore remain in the ship. The Sabbath has been very different from one at Andover. Nearly a hundred vessels lie in the harbor, whose boats have been passing and repassing all day; guns have been heard frequently, which, with the ringing of catholic bells in town, and the shouts, yells, murmurs, and gabbling of Turks, Greeks, and almost every kind of people, in every direction, and

in their different languages, have made this a noisy day.

"This is our eleventh Sabbath at sea. Except two, the crew have been regularly collected in the cabin or on deck to attend a religious service. Mr. Parsons preached to day from Matt. xxiv. 44. 'Be ye also ready.'—This sermon was occasioned by the sudden death of one of the sailors who fell from the main top, and survived only about two hours. The event has had some effect on the survivors. To day they were very attentive, though we have strong reason to fear, that no permanent impression is made. Mr. P., was very affectionate and faithful in his address to the men.

"In the morning I read Daniel, to see what I could find about the *kingdom of Christ*. It is a valuable, a precious book. Some of it is very easily understood, and affords much ground for animated hope, and zealous efforts in regard to religion. In the afnoon I read the Memoir of Henry Martyn. This is a work of rare excellence. Mr. Martyn was an eminent Christian. He walked with God. He loved the Bible. He read with much interest and evident advantage, Brainerd, Edwards, Hopkins, Baxter, Milner, and Bunyan. The aged Mr. Newton, Mr. Richard Cecil, and H. K. White, were among his Christian friends, and what perhaps was of more importance still, he had a sister who had made high attainments in the divine life, and whose faithful and tender efforts contributed not a little to the purity and elevation of his piety.

"Just before dark we walked some time on deck, conversing about Henry Martyn, and then looking at Smyrna, turned our conversation to the work before us. What would be your feelings in looking at a city of 150,000 souls, the greater part Mahommedans, and the rest little or no better. 'Can these dry bones live? O Lord God thou knowest.'"

CHAPTER V.

RESIDENCE IN SMYRNA AND SCIO IN CONNEXION WITH MR. PARSONS, AND VISIT TO "THE SEVEN CHURCHES OF ASIA."

The civility and cordiality, with which Mr. Fisk was treated on his arrival in Smyrna, particularly from the gentlemen to whom he had letters of introduction, he acknowledges in a letter to his father, dated January 18, 1820.

"*Honored and beloved Father.*—When I recollect how much you have done for me, and how much interest you felt for me when I left you last, I am certain you will be comforted, and will unite your thanksgivings with mine for all the goodness of God to me, while on the ocean, and while exposed to many dangers.

"We lodge as yet on board the vessel, and have been on shore only once. Yesterday we spent the whole day in town. It will comfort you to know, that we have already found a few friends. Capt. Edes went with us first to Messrs. Van Lennep's. There are two brothers of this name who live together. They are merchants, were born in Smyrna of Dutch parents, are respectable and rich. They received us very kindly; offered us every assistance in their power; told us they kept horses, which we could have to ride at any time. We called next at Mr. John Lee's. He is a native of Smyrna by English parents; his wife is a French lady. He is also a rich merchant, and a man of extensive knowledge. Mr. Langdon of Boston had some time since written to Mr. Lee respecting our mission; but Mr. L. says, he began to fear that we were not coming. He owns a large library, and has offered us the use of it; and assured us that his influence shall be ex-

erted in our favor, and in favor of our object. We dined with him. Our next visit was with the Rev. Charles Williamson, an Episcopal minister from England, who is sent out as chaplain to preach to the English living here. He has resided here about two years, expresses great joy at our arrival; and he will assist us in procuring a place of residence, and whatever else we may need. It is a great consolation to find one such man. He preaches every Sabbath in a small house or chapel, to the few English residents in Smyrna.

"We called next on Mr. Perkins. There are two merchants here by this name, who are brothers, from Boston; one however has lived here about twenty years, and the other a longer time. Here too we were kindly received. Such was our first visit in Asia. About nine o'clock in the evening we returned to the ship. The men I have mentioned all live near together, in Frank-street, which is inhabited principally by merchants from Europe; English, Scotch, Dutch, Russian, Austrian, Spanish, and Portuguese.

"This is a place of extensive trade. There are perhaps 100 vessels now in harbor. Three are American. We expect to hire a room, and live here for the present to study languages. The prospect is, that we shall find our situation pleasant. Surely the goodness of God calls for our gratitude, and our entire devotedness to his cause."

TO REV. DR. WOODS, ANDOVER.

Smyrna, January 30, 1820.

"Rev. and Dear Sir.—It has long been my earnest desire to have a regular correspondence with some experienced Christian, who can assist me in forming my religious and missionary character; a correspondence which shall be peculiarly free and unreserved; in which I can communicate frankly all that I wish, about my temptations and dangers, my struggles,

failures and successes, my doubts, fears and hopes; and in which I may receive the results of longer experience. My present situation makes such a correspondence peculiarly desirable, shut out as I am from Christian society, and deprived of the ordinary means of grace; in danger from irreligious European society, and the influence of a moral atmosphere wholly corrupt. I feel the need of a friend who will look at me from America, faithfully tell me all his heart, and raise the warning voice, when he sees me in danger.

"Your letters would be peculiarly profitable, because written by one who has already had opportunity to know my character and disposition, my weaknesses and dangers.

"Here I think it proper to make one remark concerning my religious state. Though I have been for a long time a professor of religion, and have been much engaged in active duties; yet I have not by any means that assurance which I wish to have, of the genuineness of my religious experience.

"Most of the time I have indeed a comfortable hope, but not without some distressing fears that my religion may be accounted for on natural principles. This has been my state, with very little change, for about twelve years. What am I to think of this?

"While I request further favors, I beg you will be assured, that I entertain a very grateful sense of those already received."

On the first Monday in February, Messrs. Fisk and Parsons united with the Rev. Mr. Williamson in the Monthly concert of prayer. Probably this was the first meeting of the kind ever held in Turkey.

Without recurring to the journal,* which furnishes a minute detail of visits and observations during the first few months of Mr. Fisk's residence in Smyrna,

* Missionary Herald, vol. 17. p. 185 and 201.

it will be sufficient to give a selection of extracts from his correspondence, which will show in general what his situation and engagements at this time were, with his observations thereon.

TO ONE OF HIS MISSIONARY BRETHREN.

Smyrna, March 6, 1820.

"The Christian is a citizen of Immanuel's kingdom, and as such ought to cultivate patriotism, to a high degree. What could be more suitable, than the glowing fire and the burning zeal of political enthusiasm *consecrated* to Christ, and baptized into his spirit? How ought we all to be ashamed of ourselves, that we have so little holy patriotism, that we love our kingdom so little; while they, who belong to earthly kingdoms, are so completely devoted to the perishing interests and carnal objects of their respective kingdoms? Sometimes I love to think of the glory of Christ's kingdom, and of its progress from step to step, till it shall fill the earth. But I stand in great need of having my views rendered more spiritual.

"This is the day of the Monthly concert.—A precious day to the friends of missions. We have thought it proper to devote the day to religious services. We conversed sometime about our need of more acquaintance with the Scriptures, and with the nature of Christ's kingdom; and more purity and spirituality of mind, as qualifications for our great work; and then cried to God, that he would fit us for his own work. We spoke of the multitudes, who are engaged in this *Concert;* of Christians, who through ignorance, or indifference, neglect it; and of the great importance of having the whole strength of all God's people united in this work, that the whole family of Christ may come on this day with one petition, and with all earnestness of intercession plead for the conversion of the world. We then made it a subject of prayer, that the presence of

Christ may be every where enjoyed to day, and that this Concert may be extended."

TO THE REV. DR. P., OF SHELBURNE, MASS.

Smyrna, March 17, 1820.

"Smyrna would be a good missionary station. It is full of souls bound to eternity, but enveloped in the most dreadful moral darkness. You cannot, I apprehend, very well conceive what emotions it excites, to stand and look at such a city. The people are dying daily in the most dreadful ignorance of the Saviour, and of the true God. There are around the city immense burying grounds, some of them containing, I presume, twenty or thirty acres; filled with tombs and overshadowed with Cypress trees. What a scene will it be when these unnumbered congregations of the dead, shall rise again!

"Though this land is full of superstition, cruelty and ignorance, yet we find our situation by no means uncomfortable. The house in which we live is two stories high; though, like many others in the city, its walls are of mud, and it has no chimney. We are near the north-east corner of the city, and have a good place for morning and evening walks; though the streets are generally very dirty, and very narrow, being from six to perhaps fifteen feet wide. I believe there are only two carriages in Smyrna, and these both belong to Englishmen. All burdens are carried on the backs of camels, mules, asses, or *men*.

"The costume of the people is truly amusing. One is clothed with long robes coming to his feet; another with large pantaloons coming only to his knees;—one has a turban on his head, another a calpak,—black, white, or green, sometimes globular, sometimes cubical, and often very large. They have no brim, are made very light, set close to the head, the hair being generally all shaved off, unless it be a little on the crown; are worn in the house,

as well as abroad, in company, at church, and every where.

"The catholic priests wear hats with broad brims; the Greeks, a small black hat without any brim. It is common to meet men with beards, that hang down on their breasts.—Jews, Turks, Priests, &c. The Turkish women are seldom seen abroad, and never except with their faces completely covered. The Armenian women have their faces nearly or quite all veiled; but the Greek women seem quite willing to have their faces seen. Their dress is generally very much like that of the English ladies."

TO THE REV. D. H., OF W.

"*March*, 1820. You will not expect to hear, at present, that we have met with much success. While you labor in a field where you may spend one part of the day in sowing, and the other part in reaping, we have come to a field which needs not a little preparatory labor before the seed can be sown with much prospect of a crop. We do indeed drop now and then a seed, and cherish a faint hope that some fruit may be the result. But the land is so covered with rocks and hedges, with swamps and marshes; so overrun with briers, thorns, and poisonous weeds; so infested with birds and beasts of prey; so *blasted by the curse of the Almighty*, that our hopes of a speedy or an abundant harvest are exceedingly faint and wavering. Yet we know, and wish always to remember, whose blessing it is, that can give success even here.

"Visionary as our undertaking may seem to worldly spirits, and disheartening as our prospects sometimes appear to ourselves, yet we rejoice, that we are sent hither, and thus far are very happy in our work. Yes, small as our forces are, we will, trusting in Him, who is mighty, confidently besiege this great empire of sin. *We* may perish in the

siege before the first stone shall fall from the wall. But it is not more certain, that the walls of Jericho fell before the ancient people of God, than it is, that the whole Mahommedan world will be subdued by the Gospel. But, my brother, you know something of the treachery and the weakness of the human heart: and though these prospects are certain, yet the time may come, when our faith, courage, and resolutions, will fail. Think of us sometimes in your devotional moments, and especially in reference to the danger of our fainting, and proving unfaithful in our work."

The letter, which will next be inserted, was written on the fourth anniversary of the death of his mother, and addressed to his father. It will exhibit, what was peculiarly strong in Mr. F., filial affection.

Smyrna, April 15, 1820.

"Dearly beloved Father.—It will probably be a long time before I shall have an opportunity to send you this letter; but I have a special reason for writing to you *to-day*. It is four years this day since the death of my dear Mother. Four years ago my father, brothers, and sisters, were watching with painful anxiety the symptoms which indicated her approaching dissolution. In the evening the appointed moment arrived. Your hopes vanished. Her breath ceased. Her immortal spirit departed. How painful was that event to those who survived! Even at this distance, and after the lapse of four years, my heart is alive to the affecting scene. The letter which gave me the mournful news is now open before me, and a perusal of it has, in some measure, revived the sensations which at first it excited.

"Alas! how uncertain are all earthly connexions! How liable we are every moment to be deprived of the objects that are dearest to our hearts!

"Happy are they who have grace given them to make a wise improvement of the afflictions which

they are called to endure. To them these momentary trials will be productive of eternal joy. That this may be the happy effect, we need the influences of the Holy Spirit, to produce in us submission and love.

"After having for many years lived in the domestic state, and experienced the trials and comforts, the hopes and fears, connected with it; my father is now left in lonely widowhood. Four years of this solitude have already passed. It is indeed a great blessing, and one which, I trust, affords you much happiness, and is enjoyed with many thanksgivings, to live in the society of children, especially of children who have devoted themselves to the service of Christ. Does not this in some measure compensate for the loss of a still dearer friend?

"When I reflect on the changes which have taken place within four years in my father's family; it excites a train of melancholy reflections.

"But these changes have all been ordered by Infinite wisdom. Why then should we not cheerfully acquiesce? Why should we not adore our God for all his dispensations?

"After our afflictions have passed by, we may very properly inquire, what effect they have produced. Are we excited to more prayer? Are we weaned from the world? Are we fitted to die?

"My circumstances seem to render it peculiarly important, that I should be always ready to leave the world. And, my dear father, you undoubtedly reflect very often on your age, and that you must before long put off this tabernacle. O may the grace of God prepare us for the change whenever it may come. May my father enjoy the inestimable comforts of an unshaken hope, and wait with patient expectation the hour which shall call him to endless rest. I shall always remember the happy death of my good mother. What a blessing to enjoy such comfort, and such hope on a dying bed. May we

live the life, that so we may die the death of the righteous. Your absent, but dutiful son, PLINY."

Scio, an Island about 70 miles from Smyrna, was considered an eligible summer residence. It also afforded superior advantages for the study of modern Greek, which might be pursued under the direction of Professor Bambas, the Principal of a flourishing Seminary then in the Island. Accordingly arrangements were made by Mr. F., and his fellow laborer, to go to that place, at which they arrived May 12th, after a passage of forty-eight hours. They were introduced to the Greek Bishop, as Americans; who immediately inquired, whether they were WASHINGTON's countrymen. On the 15th they were introduced to Professor Bambas by letters from Messrs. Jowett and Williamson. They found him reading Sophocles with a class of pupils. He proposed to devote his time to instructing them in Modern Greek, inviting them to come to his study daily for the purpose.

The obliging Professor assigned as a reason for devoting such special attention to his missionary pupils, his regard for the employment, in which they were to be engaged. He took, it was found, a lively interest in the benevolent operations of the day, and proved to be a man of correct religious sentiments, and a faithful teacher. Mr. Fisk, in a letter to his father, dated Scio, June 5, 1820, thus speaks of his situation and employments.

"About four weeks ago we left Smyrna and came to Scio, (the Chios mentioned in Acts.) It is inhabited almost wholly by Greeks. We came here to learn the Greek language. I am acquainted with but two persons on the Island who speak English, and we do not very often see them. Many speak Italian, in which we are now able to converse with considerable ease; and we begin to stammer a little in Greek. We have hired a small house, for

which we pay about eight dollars a month. When we left Smyrna we hired a Greek (Martino,) who has travelled much with Europeans in this country, to come with us. He is a poor man, and cannot read a word of any language; but he speaks Greek, French, Italian, and Turkish. When we travel, he knows the country, and acts as our guide. He is our interpreter, and steward. I am now learning him to read Italian.

"Our living here costs us generally about 60 or 70 cents a day. We find here no good meat nor milk nor butter. Bread is very good, and also rice; fruit, such as oranges, lemons, almonds, &c. are very cheap. Wine costs five or six cents only per quart; and except water, is the common drink of the country.

"The weather is very hot, so that we cannot study so much as we could last winter. Except a degree of debility produced by the heat, we enjoy good health.

"Our situation for learning Greek is peculiarly favorable. Our instructor is the first Teacher in the Greek college, and a man of learning. We shall remain here perhaps three months longer, and then return to Smyrna.

"Our time has been occupied thus far, and will be principally occupied for months, perhaps for years, in studying languages, and in collecting information about the country, and in distributing Bibles and Tracts. If our mission is the object of divine favor, we may live yet to preach the Gospel to Turks and Jews, as we used to preach in our own country. But we know not what a day may bring forth, and desire to commit ourselves and all our plans to the divine disposal.

"The people here are very friendly to us, and we live quietly. They all (except a few Turks and Jews) profess to be Christians, and consider themselves in the way to future happiness. But they know very little about Christianity, have very few Bibles,

and suppose that religion consists very much in making the sign of the cross, bowing before pictures of Christ, the Virgin Mary, the Apostles and Saints, and in performing other religious ceremonies. They receive Greek Tracts very readily, and they who can read are interested in perusing them. I hope we shall do something to promote their spiritual welfare while we reside on the Island."

* "On the 13th of June the conductor of the college press, was engaged to furnish 5,000 copies of a Tract on *Reading the Scriptures*, selected from the works of Chrysostom, and translated into Modern Greek. When the Tract was ready for distribution, trial was soon made of the manner in which it would be received. The result was such, as to suggest the immediate publication of another—"*The end of Time*,"—by Dr. Watts, translated also into Modern Greek. With these little heralds it was easy to gain access to the schools, the monasteries, and the nunneries; in short, to any class of the Greek population. Professor B. warmly seconded the circulation of Tracts among his pupils, by urging them to study, and retain in their memories, what had been so generously put into their hands. Within a few weeks numerous copies were on their way to Thessalonica, Crete, Corfu, Ipsera, and many other places. The success of these incipient efforts was incomparably more rapid and encouraging, than could have been expected."

TO HIS FATHER.

Scio, July 24, 1820.

"My very dear Father,—It is now ten or twelve weeks since we came to this Island. It has one city in which we resided six or seven weeks. We are now five or six miles from it. We have two chambers in a good house, and live very comforta-

* See 12th Annual Report of the American Board, p. 39.

bly, except that we are sometimes most sadly tormented with musquitoes and fleas. During the day we study Greek. About 4 o'clock we go to our instructor, who lives half a mile from us, and spend from one to two hours with him. He is the most learned man on the Island, is very kind to us, and takes great pains to assist us. He said one day, in reference to our work;—'May you go on in the strength of the Lord, and accomplish the object, for which you have left your friends and your country.' It is very pleasant to enjoy the society of such a man; for most of the people here are ignorant to a degree, of which you can form no adequate conception. Think of the most ignorant family you ever knew, and then think that almost all the people here are still more ignorant. Multitudes of them cannot read a word. They who can read, have but few books and read but little. They have a few copies of the Bible in ancient Greek, but scarcely any of them understand it. In their own language, Modern Greek, the Old Testament has never been printed, and there are scarcely any copies of the New on the Island. We brought a few Testaments with us, and a little while since gave one to a priest who had never seen one before. Another priest saw it, and sent to us for one which we let him have. A few days after, he came and purchased another, and with it we gave him about a dozen Tracts. Last Sunday we had five lads at our room to read the Scriptures. We have distributed a large number of Tracts, obtained at Malta and Smyrna, and they have been very gratefully received. There is a printing press on the Island, at which there are now printing some Tracts for us. I think great good may be done in this way."

In the month of August, Mr. Fisk for a few days was so indisposed, as to call for the assistance of a physician. At other times he was engaged, as usual, in study, and in the distribution of Tracts, visiting

schools, giving religious instruction to children, making inquiries and researches with reference to the state of the surrounding countries, and the facilities which exist for the dissemination of scriptural knowledge. He visited and examined the state of the college which had then been established about five years. At that time there belonged to it 700 or 800 students, and fourteen Instructors—one Professor of Chemistry and Rhetoric, one of Mathematics, one of Theology, Geometry, &c., one of the Turkish language, one of the Latin and the French, and nine teachers of the ancient and modern Greek. The higher classes were required to study Plutarch, Xenophon, Demosthenes, Plato, Herodotus, Pindar, and the Iliad.

There was found connected with the college a good chemical laboratory, and a printing press. Funds had been collected, in part from the Greek community, and in part by private donation. A Russian gentleman had about that time given 20,000, or 30,000 dollars to the college. Lessons were recited once a week from the New Testament; and particular attention was given to an English work, called the "Young Minister's Companion," which had been introduced through the instrumentality of Messrs. Fisk and Parsons, and which the Professor translated, while a class of 30 or 40 pupils were engaged in writing it off in their own language. In reference to the last fact noticed, Mr. Fisk observes: —"Scarcely any event has given us more joy since we left America. Here were young men, members of one of the first literary institutions in the Turkish dominions, who are soon to be scattered over a considerable part of the empire, engaged in writing off the most salutary religious instructions. Certainly the hand of God is in this thing."

During the remaining weeks of his residence on the Island, he was engaged with his companion in labors, in disseminating the word of truth as oppor-

tunity occurred. He explored the gloomy recesses of nunneries and monasteries, pouring into them the light of the Gospel. He scattered precious fragments of the Scriptures, not only through that Island, but through many of the isles of the Levant. He confronted the ancient and venerated errors and corruptions of priests and bishops, putting into their hands the word of God, and warning them against the cunning craftiness, and the lying wonders of "the man of sin." He spent about five months at Scio, during which time he and Mr. P. put in circulation 3,700 Tracts, and 41 copies of the Scriptures. On the 23d of October, they took passage for Smyrna, which place they reached in safety in 34 hours.

"*Oct.* 27. It is a year to-day since I said farewell, and left my father's house. How rich have been the mercies of God to me during the year. O that all the remaining years of my life may be entirely consecrated to his service. How has the year passed at home? Separated as we are, I would trust in God, respecting both myself and my friends. But it agitates the mind to think of those we love, when, for a long time, we cannot hear what befals them."

VISIT TO "THE SEVEN CHURCHES."

In November, Mr. Fisk, in company with Mr. P. took a circuit of 300 miles for the purpose of visiting the places where once stood and flourished the seven churches of Asia. The journal which follows, gives an account of this tour.*

"*Nov.* 1, 1820. At half past eight left Smyrna. We took Martino to provide food and interpret for us. Had agreed beforehand with Serkish, an Armenian, to furnish horses, and go as our guide. He

* The journal now introduced was written by Mr. Fisk, though when forwarded to the Board, it was signed also by Mr. Parsons, and on this account it is called in the Missionary Herald, vol. 17, "Journal of Messrs. Parsons and Fisk."

provides one horse for our baggage, one for Martino, and two for us. He takes a servant to assist him in the care of the horses, so that we are, in all, five men with six horses. He defrays all expenses for himself, his servant, and his horses, and we pay him thirty-seven and a half piastres (five dollars) a day. We carry a trunk, and two large sacks, filled with Testaments, Tracts, clothes, &c.

"We took a circuitous course around the east end of the gulf of Smyrna, left Bournabat on the right, passed along the northeastern shores of the gulf, having on our right broken mountains, apparently of granite.

"At half past twelve stopped for dinner, at a Turkish coffee house. It was built of mud and small stones; and was about ten feet square and ten high. The roof was of pine bushes. The ground served for a floor. The front was entirely open to the road. The furniture consisted of a sofa, pipes, and coffee cups. The Turkish landlord sat on the sofa, with a pipe in his hand, and a sword and pistols behind him. He invited us to sit down with him, and a young Arab slave brought us sweetmeats and coffee. After eating of food which we carried with us, we obtained a watermelon of the Turk, and resumed our journey. In the course of the day passed three similar taverns. In the afternoon our course was nearly north. Passed in sight of a few scattered houses, and three small villages, one of which had a mosque. At half past three reached the village Menimen. Our road all day was level, passing over a rich plain, having the sea at no great distance on our left, and a range of barren mountains on our right. Met with many camels on the road, and saw some flocks of sheep and herds of cattle, feeding on the plains.

"2. At seven o'clock commenced our journey. In three quarters of an hour, crossed the Hermus. It is now about six or eight rods wide, and not above

three feet deep, but sometimes, in rainy seasons, it swells into a torrent. Passed in sight of ten small villages, one of which has a minaret. At twelve stopped at a Greek tavern. It was a small mud house without a floor, and almost without furniture. Dined on food which we carried with us. Left 24 Tracts for a Greek school in the vicinity, which we had not time to visit. At half past four saw, on our left hand, near the road, the ruins of a town, which, we concluded, must have been the ancient Myrina. The place is near the sea-shore, at the head of a gulf. Strabo speaks of Myrina as situated here, or not far distant; and some maps insert the name in this place. Many pillars of granite eight or ten feet long, and a foot and a half thick, and some fragments of marble, were scattered on the ground. Among them was a large statue of white marble. The arms and part of the head are gone. The body is about six feet long and three thick. Once, perhaps, it was an object of worship; now it lies entirely neglected, as we trust all relics of idolatry will be, at some future day. No walls remain, and there is no building on the spot.

"At sunset crossed the Caicus. It was about as large as the Hermus, and is now sometimes called the Rindicus.

"At six we came to an old khan, now deserted, on account of the place being unhealthy. It is nine and a half hours north from Menimen. Like other khans, it is a quadrangular building, with a large open square in the centre. The best room we could find had been accessible to cattle, and had neither floor nor furniture; but we could hear of no better lodging place in the vicinity, and we had already been riding three hours in a heavy rain. We begin to understand what Henry Martyn meant, when he spoke of lodging in a stable. We found three or four Greeks about the khan; but all of them very stupid and unable to read, and either unable or unwilling to do much for our comfort.

"3. Resumed our journey at seven; road level and good. At nine our attention was arrested by a smoke arising from a small pond of water in a marsh meadow. We left our attendants, and went to examine it. The pond was about three rods in diameter, and the water, near the centre, boiled in several places. At the edge it was as hot as the hand could bear without pain. The vapor was strongly impregnated with sulphur.

"Entered Haivali at seven; that is, in 25 hours, or about 75 miles from Smyrna. With some difficulty we found our way to a tavern; and, after much delay and perplexity, obtained the use of a small apartment. A wooden platform covered one half of it, and this served us for chairs, table, and bed.

"4. At an early hour Martino went to the Russian consul with a letter given us by the Russian consul in Smyrna; and he immediately sent his janizary to conduct us to his house. There we found a room ready for us, and every necessary comfort generously offered. Such hospitality is welcome indeed, after the fatigue of our journey.

"At one o'clock the consul accompanied us to the college. The two principal instructors are Gregory and Theophilus, to whom we had a letter from Professor Bambas. They received us very affectionately. We gave them some Tracts, and proposed to distribute others among the students on Monday, to which they very readily assented. The college, in its present form, was established about twenty years ago; it had previously existed, however, for a long time, on a smaller scale. Benjamin, who is now in Smyrna, was, for a long time, at the head of it. There are now four Professors; and about twenty of the older scholars assist in teaching the younger classes. The whole number of students is three hundred; of whom not above one hundred belong to Haivali. About seventy are ecclesiastics. This circumstance is peculiarly auspicious, the Greek priests, as a body, being ex-

tremely ignorant; yet almost all the schools in the country are under their instruction. The course of study seems, from the account given us, to be about the same as in Scio. The library contains between one and two thousand volumes. The college building forms a large square, (inclosing a garden which the students cultivate,) and contains a library-room, a philosophical laboratory, lecture-rooms, apartments for the instructors, and a great number of smaller rooms for the students. The establishment is supported by the Greek community. No pupil pays any thing for his room, or his tuition.

"5. *Sabbath.* In the afternoon went out to distribute Tracts among the priests. Every church has some small apartment adjoining it, in which the clergy live. Went to eight churches, and distributed Tracts among all the priests. There are forty belonging to these eight churches; they have also at each church, a small school under their care, in which the children are taught to read the church service. Heard of only one other church in town, and that a very small one. Found one of the principal priests engaged with a layman, in the settlement of an account respecting oil and olives which had been sold for him. Had to wait half an hour before we could get an opportunity to speak with him about Tracts. This shows how the Sabbath is observed in this country.

"6. Went with the consul to see Paesios, the Bishop of this district. His diocese includes Pergamos, Haivali, and the surrounding country. He is under the Archbishop of Ephesus. His title is Bishop of Elaia, an ancient town, which does not now exist. We gave him a Testament and some Tracts, and received from him a letter of introduction to his agent in Pergamos.

"Went to the college; conversed a little while with the teachers; gave them a French and an Italian Testament, and 350 Tracts for the students.

"Haivali is situated on the sea shore, opposite the island Musconisi, which lies between the town and the north part of Mytilene. The Turkish name is Haivali; the Greek name Kidonia: both signifying quinces. Why these names were given we do not know, as the place produces very few quinces. Olives and oil are its principal productions. The streets are narrow and very dirty, and the houses mean. You see no elegance, and very little neatness. The Bishop, the consul, and the Professors, united in stating the population at 20,000 souls, all Greeks. This estimate seemed to us very high.

"We gave orders in the morning for our horses to be ready at eleven o'clock; but both of the horsemen were partially intoxicated, and it was almost two before we were able to set out. Departed, much indebted to the consul for his hospitality.

"At half past six reached the khan where we dined on Friday. We had left some Tracts here, and the landlord inquired about them. It seemed to him a new and a wonderful thing, that men should go about, giving away books for nothing.

"7. Left a few Tracts with our landlord to be given to such as wish for them, and are able to read. Left the khan at half past seven. At ten we saw, at a little distance on our right, the smoke of a boiling spring, and went out to examine it. The pond of water is smaller, but the smoke is greater, the heat more intense, and the steam more strongly impregnated with sulphur, than at the one we saw on Friday, a few miles south of this. Several smaller springs of the same kind are in sight.

"At two we reached Pergamos, now called Bergamo. Our road from Haivali has been generally level; the land verdant; several flocks of cattle and sheep in sight; two or three very small villages by the way; and a few scattered houses. We put up at a public khan. The Bishop's letter, and another

from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

"Obtained a guide, (Stathi Spagnuolo,) to show us whatever we might wish to see in the town, and its vicinity. He had fifteen or twenty certificates in Italian and English, given him by travellers whom he had served as a guide.

"Went first to see the ruins of an old monastery. The walls are still standing, as high as a four story house, and perhaps 150 feet long. In it there are now several Turkish huts. In passing through the town, we found two ancient Greek inscriptions which we copied. Passed an immensely large building, formerly a Christian church, now a Turkish mosque. This is *said* to be the church in which the disciples met, to whom St. John wrote.

"8. Went up to the old castle, north of the town. Vast walls are still standing composed principally of granite, with some fine pillars of marble. The castle includes five or six acres of ground, and about half way down the hill is a wall which includes several times as much. Within the castle are large subterranean reservoirs which used to serve for water and provisions. Most of the walls are evidently not very ancient, and are said to be the work of the Genoese. The foundations, and a part of the wall, seem more ancient, and are said, perhaps with truth, to be the work of the ancient Greeks. Noticed several Corinthian capitals, and copied one Greek inscription. The castle furnishes a good view of the city. North and west of it are verdant, mountainous pastures; south and east a fertile plain. Nine or ten minarets speak the power of the false prophet.

"Returned from the castle, and went to the site of an ancient theatre, west of the town. It is a semicircular cavity in the side of a hill. The semicircle measures about 600 feet. Massy walls of granite are yet standing.

"Went next to the amphitheatre. It is a deep circular valley, formerly no doubt filled with rows of seats rising one above another to enable the spectators to witness the fighting of beasts, or the destruction of men, on the arena at the bottom of it.

"Passed by what is said to be the tomb of Antipas near the old monastery. See Rev. ii, 13. We next visited a building which is called the temple of Esculapius. It is a lofty vaulted dome, the inside about forty feet in diameter; the granite wall about eight feet thick. We remember to have seen it somewhere stated, that Esculapius once practised physic in Pergamos; that the inhabitants erected a temple to him, and offered sacrifices and adored him as a god.

"There is in Pergamos one synagogue, one Greek and one Armenian church. At the Greek church we found a school of twenty boys taught by a priest. Gave one Tract to each boy, and several to the master, which were received, as our Tracts usually are, with many expressions of gratitude. The master then went with us to visit the other priests. We showed them, in the Romaic Testament, the address to the church in Pergamos, which one of them read. We then gave them a Testament, and a number of Tracts.

"The population of Pergamos is said to be about 15,000; viz. 1,500 Greeks, 2 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any we have before seen in Asia. As we were about to leave town, a man to whom we had a letter from Smyrna, brought us three fowls for our journey, and a letter of introduction to Immanuel, a friend of his, three hours on our way to Thyatira.

"At half past one we left Pergamos: at three we crossed the Caicus, and pursued our way along the southern bank through a fertile plain several miles wide, with verdant hills on the north and south, and

several small villages at the foot of them. At half past nine we crossed the river again, and stopped for the night at the house of Immanuel. He is a Greek. His house stands on the river's bank with a mill in one end of it. He soon told us, that our letter of introduction stated that we were ministers of the Gospel, much interested for the Greeks, and carried about books for distribution among them; adding, that they had lately built a church in this neighborhood; and it would be, '*a great charity* if we would leave a few books here.' We ascertained that five, out of 10 or 12 men about the mill, are able to read, and gave them Tracts; we also gave a number to Immanuel for the priest and others.

"9. Pursued our course along the same plain. In four hours passed through a considerable village called Soma. The inhabitants are principally Turks —about seventy families are Greeks. In two hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of lime-stone, called on the maps Temnus, on the south side of the plain. It is said to contain 10,000 inhabitants, viz. 8,000 Turks, 1,000 Greeks, and 1,000 Armenians. There are eleven mosques, and one Greek, and one Armenian church. Left a number of Tracts for the Greeks. At three o'clock we set out from Kircagasch, and pursued our way at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco, and pasturage for flocks. At one time we counted five hundred cattle together, attended by the herdsmen and their dogs; in another flock were about as many goats, and in others a still greater number of sheep.

"At eight o'clock we reached Thyatira, now Akhisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos we were told, that within a few weeks eight men have

been killed by robbers, at different times, on the road between that place and this. We saw a man at Pergamos, who was attacked about two years ago, on this road, and left for dead. He still carries a scar in his cheek, in consequence of the wound which he then received. All these barbarities, however, were perpetrated in the night. We were uniformly told, that in the day time no danger is to be apprehended. Still our attendants showed strong signs of fear; and it was not without difficulty that we persuaded them to leave Kircagasch with the prospect of being out a few hours after dark. From all dangers, seen and unseen, God has mercifully preserved us. May our spared lives be wholly his. We read the address to the church at Thyatira, prayed to that God whom saints of old worshipped in this place, and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

"10. We had a letter of introduction from a Greek in Smyrna to Economo, the Bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1,000 houses for which taxes are paid to the government.

"Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

"There has been some doubt whether Ak-hisar is really the ancient Thyatira. There is a town called Tyra, or Thyra, between Ephesus and Laodicea, which some have supposed to be Thyatira. But we have with us the Rev. Mr. Lindsay's letter, in which he gives an account of his visit to the seven churches. Ak-hisar is the place which he called Thyatira, without even suggesting any doubt about it. When we inquired in Smyrna for a letter of introduction to Thyatira, they gave us one to this place. The bishop, priest and professors at Haivali, and the priests in Pergamos, and in this town, have all spoken of Ak-hisar and Thyatira as being the same. In the inscription which we copied, the place is called Thyatira. St. John addressed the seven churches in the order in which they are situated, beginning with Ephesus and closing with Laodicea. If Ak-hisar is Thyatira, this order is complete; if not, it is broken.

"11. At seven we set out for Sardis. Passed in sight of three or four small villages, and at half after eleven stopped to dine at a village called Marmora. It has four mosques and one Greek church with two priests. The whole number of houses is said to be about 500, of which 50 are Greek. Gave some Tracts to a priest and to several others. At one we resumed our journey. At two came in sight of a lake, and made a bend around the west side of it. At four we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings, and the city of the far famed Croesus. We crossed the plain obliquely, bearing to the east, and reached Sardis, now called Sart, at half past six, in 10 hours travel from Thyatira; course a little east of south.

"Found difficulty in procuring a lodging; a length put up in a hut occupied by a Turk. It was about 10 feet square, the walls of earth, the roof of bushes and poles covered with soil and grass growing on it. There was neither chair, table, bed nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee.

"*Sabbath*, 12. After our morning devotions, we took some Tracts and a Testament and went to a mill near us, where three or four Greeks live. Found one of them grinding grain. Another soon came in. Both were able to read. We read to them the address to the church in Sardis, and then the account of the day of judgment, Mat. xxv. Conversed with them about what we read, and then spoke of the Lord's day, and endeavored to explain its design, and gave them some Tracts. We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place. In the afternoon we walked out and enjoyed a season of social worship in the field. This has been a solemn, and we trust a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we beheld around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks, and the only men who bear the Christian name, at work all day in their mill. Every thing seems, as

if God had cursed the place, and left it to the dominion of Satan.

"Brother Parsons is unwell. If one of us should be attacked in this place with a lingering and dangerous disease, it would be only such a trial as we often thought of, and mentioned, when anticipating the mission. Yet such a trial would put our faith and our submission to a severe test. The Providence and grace of God alone can give us comfort and support.

"13. Went out to view more particularly the ruins of the place. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about thirty feet high, and six in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

"In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill. In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semi-globe, and, as nearly as we could measure it with our steps, is 200 rods in circumference. From the summit of this, 40 or 50 others were in sight; most of them much smaller. Strabo says, the largest of these was built in honor of Halyattes, the father of Croesus, and was six stadia, i. e. three quarters of a mile, in circumference.

"From these tumuli we went to Tatarkeny, a village one hour east of Sart on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest.

"14. At half past seven set out for Philadelphia. Our road lay along the south side of the plain. On the north side were several villages. In four hours we came to a Greek shop, where we took some refreshment, and gave Tracts to two or three men.

"In three hours more we reached Philadelphia, now called Allah Scheyr, i. e. the city of God. Obtained the use of a small dirty room in a khan, and put up for the night. In the evening Serkish called for Martino in great haste, and said, 'the Turks are taking our horses.' Remonstrance was in vain. A pacha was coming with some hundred attendants, and horses were wanted, for a few days, for their use. Ours must go among the rest. Martino went immediately to the moslem, and stated that we are foreigners, have just arrived here, and wish to go on soon. The plea prevailed. The moslem ordered two men to take the horses, and reconduct them to the khan. 'The heart of the king is in the hand of the Lord.'

"15. Early this morning, Theologus, a Greek to whom we had a letter of recommendation, went with us to visit Gabriel, the Archbishop of this diocese. He has held his present office six years, is reputed a man of learning, but now quite aged, perhaps seventy-five. Formerly he had one bishop under him; now none, and but about 20 priests. His diocese includes Sardis on the west, and Laodicea on the east; but he says there are not above 600 or 700 Greek houses in it. There are five churches in this town, besides 20 which are either old or small and not now used. The whole number of houses is said to be 8,000, of which 250 are Greek, the rest Turkish.

"16. Read the first chapter of John to the school master and a priest, and accompanied it with some remarks. Went out with a guide to see the city. From an ancient castle on the south we had a good view of the place. It is situated at

the foot of Mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which, *they say*, the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about 30 rods long, and in some places eight feet thick and ten high. The tradition is, that there was a church near the place dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The wall seems to be composed principally, if not wholly, of bones. On breaking off pieces, we found some small bones almost entire.

"17. Brother Parson's illness continues. It is now more than a week since it commenced. If we pursue our way, as we had intended, to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. It is disagreeable to think of returning without visiting all the *Seven Churches*. But Providence seems to call us to do so. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for missionary labor. We cannot think it our duty to risk health and life by pursuing the journey in our present circumstances, and accordingly resolve to return to Smyrna.

"18. In six hours we arrived at Cassabar. Near this town the plain, in which we have been travelling, is divided by Mount Sypilus. One part extends west towards Magnisia and Menimen. Through this the Hermus runs. The other part extends toward Smyrna to the S. W. running

between Mount Sypilus and Mount Tmolus. A few moments after we arrived it began to rain.

"*Sabbath*, 19. It is pleasant to have a room by ourselves on the Sabbath. The morning was tranquil, and we seemed to feel something of the sacredness of the day, though surrounded by the noise and bustle of business. Martino told some persons last evening, that we wish to see the Greek priests, and about noon three priests and a schoolmaster came to see us. We gave 40 Tracts to the master for his school, and about as many to the priests, one of them having requested some for a small village in the neighborhood. They left us with many wishes and prayers for our prosperity, and soon sent us a platter of fowls and herbs for our journey.

"20. At half past seven we left Cassabar, and after riding three hours over the plain we came to the east end of Mount Sypilus, and continued our course at the foot of it on the N. side. For about two hours we found the mountain high and steep, composed principally of lime stone, and consequently barren. A little before we reached Magnisia, we found it composed of earth and covered with grain and grass, the height not so great, and the ascent more gradual.

"Reached Magnisia after a ride of five hours and a half from Cassabar. As we entered the town we counted 20 minarets. The mosques, as well as their minarets, are painted white, and give the city a more splendid appearance than we have before seen in Asia. We put up at a khan. Toward evening went out to see the priests and the school. Found several priests together, and gave them Tracts.

"Magnisia lies at the foot of Mount Sypilus, on the north, about 25 miles N. E. from Smyrna. The streets are wide and the houses better than we have seen in any other town on our journey, and the mar-

ket is well supplied. This is the place called *Magnisia ad Sypilum*. Magnisia ad Meandrum, more celebrated in ancient history than this place, is situated on the Meander, between Ephesus and Laodicea. It is now called Guzel-hissar. That is the town which was given to Themistocles, to procure bread for his table.

"21. Left Magnisia at half after seven for Smyrna. At nine we left the plain of the Hermus and entered a narrow valley, in which a small rivulet descends from mount Sypilus—rode half an hour along the stream, and then began to ascend the mountain. This is the first mountain which we have had occasion to cross during our tour. A little before eleven, we reached the summit. Here we had anticipated a delightful and extensive view. But the heavy fog completely disappointed our expectations; and we could but just discern the distant summits of Tmolus, Pagus, and the Two Brothers. At half past eleven we stopped to dine at a Greek tavern, near a small village. While we were eating, a Turkish janizary came in, and ate his dinner, and drank with it, at least a pint of *raki* (brandy.) Such is the regard which Turks pay to the laws of their religion, when no other Mahommedans are present.

"Leaving Bournabat on our right, and Hadgilar on the left, we reached Smyrna between four and five. The Messrs. Van Lennep's bade us welcome, and invited us to take a room in their house, and a seat at their table, until their families return from their country seat.

"In this journey, we were absent from Smyrna 21 days, and rode about 100 hours, probably 300 miles. In time of sickness, the Lord has healed us. In time of danger, he has defended us. In time of doubt, he has guided us. We have had opportunity to sow some precious seed. It may lie buried long in the earth; but the crop we trust is insured."

At a subsequent period Mr. Fisk made a visit to Ephesus. On his way he passed through a village called Aiasaluck, where he supposes the Greek Christians settled, after Ephesus was destroyed. He there visited the church of St. John, now deserted and in ruins, having been occupied as a mosque after the country fell into the hands of the Mahommedans. In this church he saw some immensely large pillars of granite, said to have been taken from the temple of Diana; having thus served successively, as he remarks, in a Pagan, a Christian, and a Mahommedan place of worship. Leaving this place he rode to Mount Prion, and thence set out on foot in company with a number of gentlemen from Smyrna to visit the ruins of the renowned Ephesus, which he thus describes.

"The ground was covered," says he, "with high grass or grain, and a very heavy dew rendered the walking rather unpleasant. On the east side of the hill we found nothing worthy of notice; no appearance of having been occupied for buildings. On the north side was the Circus or stadium. Its length from east to west is forty rods, or one stadium. The north or lower side was supported by arches which still remain. The area where the races used to be performed is now a field of wheat. At the west end was the gate. The walls adjoining it are still standing, and of considerable height and strength. North of the stadium, and separated only by a street, is a large square inclosed with fallen walls and filled with the ruins of various edifices. A street running north and south divides this square in the centre. West of the stadium is an elevation of ground, level on the top, with an immense pedestal in the centre of it. What building stood there it is not easy to say. Between this and the stadium was a street passing from the great plain north of Ephesus into the midst of the city.

"I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii, 28. I addressed them in Romaic, but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labor. Not one of them could read, but they said, there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some Tracts, which they promised to give to their priest and schoolmaster. Tournefort says, that when he was at Ephesus there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. The candlestick is removed out of his place. 'How doth the city sit solitary that was full of people.'

"While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing—pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the

city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of 'the only people whose sole occupation has been to destroy.'

"The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive agas, and wandering banditti."

CHAPTER VI.

FROM THE TIME WHEN HIS COMPANION LEFT HIM FOR JUDÆA TILL THEIR RE-UNION AT SMYRNA.

After mature deliberation and much prayer, it was judged, that the interests of the mission would be promoted by a temporary separation, during which Mr. Fisk should remain at Smyrna, pursuing study, and making researches in the vicinity, and his colleague travel in Judea, visit Jerusalem, and make inquiries respecting the most eligible place for a permanent missionary establishment. In reference to this contemplated separation the journal of Mr. Fisk is continued as follows:

"*Smyrna, Nov.* 29, 1820. Devoted the day to fasting and prayer. It had, for some time, been a question, whether one of us ought not to remain some longer in Smyrna, and the other proceed without further delay to Judea. It is desirable that some one should be here to carry on the work of distribution, and to get more Tracts printed at Constantinople, or Scio. Till a chaplain arrives, he can occupy these rooms, and preach in the chapel on

the Sabbath; and the Messrs. Van Lenneps have generously offered, in case one of us sees fit to remain, to give him his board. The state of things here is such, that we cannot feel willing to leave the place; and we are not willing to have our visit to Jerusalem delayed any longer. If only one of us goes, he will have an interpreter who understands English, a faithful man, and a good nurse in case of sickness. As to missionary labor and research, probably one may do about as much, at least during the present season, as both could do. On the whole it seems, so far as we can judge, that the interests of our mission are likely to be most effectually promoted by a temporary separation. We contemplate it with reluctance; but our rising murmurs are hushed by contrasting our case with the separation, to which our brethren were called who first went to India. We hope to be again united, after a short time, to prosecute the original plan of our mission.

"*Dec.* 5. In the afternoon carried the baggage of Mr. Parsons on board the vessel. All are to be on board at eight o'clock, expecting to sail in the night. It is now thirteen months since we sailed from Boston. During this period we have spent every day and every night together. Thus far the Lord has prospered and blessed us. We should be ungrateful not to trust him for the future. We shall be separated, for a time, from each other, but we hope not to be separated from Him, 'who sticketh closer than a brother.'

"6. Last evening Mr. Parsons left me to go to Judea. We went on board the vessel together. There we sung,

'Guide me, O thou great Jehovah,'

united in prayer, commended each other to the divine protection, and gave the parting hand. To be separated from my only Christian brother, is a trial indeed. But we have not come to this land to seek

our own gratification. When duty calls, we must obey.

"16. The Rev. Mr. Bellamy arrived as chaplain to the English factory.

"*Sabbath*, 17. Mr. Bellamy read prayers, and I then preached, from 2 Cor. v, 10. This probably closes my public labors with this congregation."

TO A LADY IN CONNECTICUT.

"*Smyrna, Nov. 22*, 1820.—I know better now than ever before how to prize the society of Christians. I know too, I trust, better than ever, that a person may be happy without their society. Yes, there is something in the religion of Christ which raises the soul superior to all created sources of enjoyment, and brings it into such a state of union with God, as leaves it independent of all other beings. Have you experienced this? Do you know how the heart rests in God, and is filled with peace? To be diligently employed in his service; to have the consciousness, that with all our imperfections, it is our sincere aim to please him; to possess a confirmed hope through the blood of Christ, that after a few days we shall be entirely conformed to him, and completely happy with him; to have the heart filled with his love, and the mind stayed on him;—*this* is heaven begun on earth. The attainment of this felicity is indeed difficult, but I trust not impossible. Without this, whether surrounded, as you are, by tender and faithful friends, or doomed, as I am, to wander among the brutal and savage of our race, we are 'poor, and wretched, and miserable.' Let us pray often and earnestly that the light of the divine countenance may be our daily comfort.

"You will perhaps expect me to say something about this country. A country with which so many interesting associations are connected, you will

suppose, cannot fail to furnish a great variety of intelligence, and important incidents. It is indeed interesting to pass the places, where the Greeks and Persians fought, where Homer wrote, and especially where Apostles preached, and martyrs died. But the savageness and ignorance which now prevail, render it extremely difficult to obtain correct intelligence, or true explanations respecting the things we see. If you wish for a concise description of the state of this country, natural, political, literary, and religious, read Genesis i, 2, the first part of the verse. No description could be more apposite.

"When you have read, pray, that the latter part of the verse may soon be as applicable, as the first part is now. If God say,—'Let there be light,'—there will be light."

TO ONE OF HIS MISSIONARY BRETHREN.

"*Smyrna, Nov.* 26, 1820.—This evening I have read your last letter to brother Parsons, and your last to me.—I do most sincerely thank you for this letter. Many of your interrogations come home to the conscience, and make me feel ashamed of myself, and excite desires and resolutions to pray more, and strive more earnestly after spirituality. Till I received your letter, I had cherished some hope, that we might be neighbors. But providence calls you the other way. The will of the Lord be done. Go, beloved brother, and the Lord be with you, as he was with Moses. Probably at this time you are a "beggar" in Georgia or Carolina. I wish I could get a letter into your hands without delay. But as this will not probably reach you, till your southern tour is completed, I need say nothing about your course. I bless God, however, that you are going thither, and hope you will preach with as much zeal, and as much effect, as ever Peter the hermit did. My

earnest prayers accompany you; for I know the temptations and trials, which you will have to encounter.

"I wish I could see you long enough, at least, to talk a little about our spiritual state. But oh, I could tell you but a sad story concerning myself. I have some precious seasons; but am generally too far from my Saviour. I want more communion with him. If you are going to the heathen, learn first to live by communion with the Redeemer. Go to the Fountain for your happiness, and do not depend upon the streams. May the blessed Jesus take you into a peculiar and holy nearness to himself, and enable you to feast daily on his love."

TO THE REV. A. B. OF V. CON.

"*Smyrna, Dec.* 18, 1820. 'Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.' O my brother, it is dreadful to be shut out from the divine favor. I know that God is ready to grant the light of his countenance to all his faithful servants; and I trust that I sometimes enjoy it. I find indeed some moments of precious comfort. But they are short; and I generally live at a miserable rate. I hope it is not so with you. I hope you go to your closet, and find the Redeemer there. I hope your soul is sometimes greatly enlarged with a spirit of intercession for others. When it is so, I know you do not forget us, and the mission in which we are engaged. I think there must be a great deal of earnest prayer for this country, before missions will be attended with general success. There are difficulties in the way, toward the removal of which, we can at present do little or nothing but pray. When God exerts his power, the strong man will be disarmed.

"I love to be a missionary—love to labor in this country. Still I am seldom able to exercise that

faith which is necessary, so that I can look over the mountains, and through the clouds, which surround us. I am often full of fear and trembling. I anticipate but little good to be accomplished at present. Perhaps it may be seen at some distant day, that these feeble and imperfect beginnings were important parts of that general system of means, by which the world is to be converted. This hope sometimes comforts and animates me.

"A large proportion of the prayers offered in this country by nominal Christians, are offered to angels, saints, and to the virgin Mary. We had a long discussion with one of the Greek bishops on this subject. When we said Christ was the only Mediator; he replied, that Christ was Mediator when on earth, that he is not Mediator now, but Judge. 'For this reason,' he says, 'we pray to angels and saints, and especially to the Mother of God, as our Mediator.' Is this idolatry, or is it not? They say to us; 'You ask saints on earth to pray for you: why not then ask saints in heaven to pray for you?' When you write again, tell me what you think of this."

During a number of days from the last date Mr. Fisk was much employed in visiting schools, in which he distributed Tracts. He speaks of the schools as being deficient in respect to suitable books and discipline. The scholars are represented as being anxious to receive Tracts. To prevent confusion, "I go to them," he says, "or call them to me, one by one, and ascertain whether they can read. If they can, I give them Tracts, accompanied with brief religious instructions and exhortations."

"*Dec.* 31, 1820. This year is now closing. I commenced it at Malta in company with my dear brother. Every year of my life has furnished occasion for humility and thanksgiving; but this has been in some respects a peculiar one. The Lord has

been better to me than my fears. Let me trust in him for the future, and never be afraid.

"*Jan.* 1, 1821. A day of mirth and dancing with Franks. But it has been pleasing to reflect, that, in different parts of the world, there are many who prefer uniting in the concert of prayer, to all the vain delights of mirth.

"22. Mr. Cohen, the Jew mentioned in our Journal, May 3, 1820, came to visit me. In the course of conversation, he said the Jews here never kindle a fire on the Sabbath, but often employ Turks or Christians to do it for them. I inquired what they believe respecting a future state. He says they believe, that all atheists and idolaters will be damned forever; but all, who believe in one God, will be finally saved; though, if they live in any known sin, they must suffer in hell until they have expiated it. He says Jews hold to 613 commandments, besides the decalogue, and if they obey all these, they will be rewarded in proportion; whereas Christians, who hold to only ten commandments, even if they keep those ten, will have a proportionably small reward.

"After reading some time in the Hebrew Bible, and conversing about different places, I offered him a Hebrew Testament which he very gladly accepted. I told him he must read it, and pray that God would show him what was right, and dispose him to embrace it. He said he would do so. He has engaged to call occasionally and read Hebrew with me. This is the first opportunity I have had of giving a Hebrew Testament to a Jew. The occasion calls for thanksgiving and earnest prayer.

"24. Yesterday afternoon I went to Sedicui, in company with Mr. Thompson, a young gentleman who lives with Mr. Van Lennep. This village is a little W. of S. from Smyrna, at the distance of six or eight miles. It is the seat of an aga, but the man, who has held that office the past year, is now gone

to Constantinople to hire it for another year. Under the Ottoman government, the man gets an office who can pay the greatest price for it, and then his object is to regain the money he has paid out, and procure as much more as he can. The consequence is such extortion and oppression as impoverish the people, discourage industry, and depopulate the country. There are in Sedicui a few Turkish families, who have a small mosque without a minaret. There is one man, a Turkish priest, said to be the only Turk in the village, who can read and write. He is now advanced in life, has four wives, one of whom he married a short time since. There are between one and two thousand Greeks, who have a church, four priests, and two schools. I visited the priests, and inquired whether they had the Scriptures in Romaic. They said—No. I inquired if they had them in ancient Greek. They said only the New Testament. I then gave them a Testament for the church, and told them I had others in Smyrna for sale. They immediately offered to purchase three copies. I also visited the school, heard the scholars read, and gave Tracts to all who could read them, accompanied with advice and exhortation.

"About half an hour after leaving Sedicui on our return, we stopped to look at a tumulus, a little west of our path. The base is about 30 rods in circumference. It is said to be the tomb of Andremon, the leader of the first Ionian colony which came from Greece to this country. After entering the town we passed through the Jews' neighborhood, and called at a place near the synagogue, where their schools are taught, saw six schools in which were about 150 boys reading Hebrew. There are some other schools which we did not see.

"*Feb.* 2. Mr. Jackson gave me the use of his horse, and Mr. Hansen, a young man who lives with him, rode out with me to Cooklujah, a Greek vil-

lage four or five miles from Smyrna, a little south of east. The inhabitants are all Greeks. There is one church, four priests, one school, and perhaps 100 houses. I carried with me a Testament and 50 Tracts. Sold the Testament to the priests, and gave part of the Tracts to them, and the rest to the school. There were in the school 60 boys; but only ten could read in the Tracts. They have no school book but the Psalter and Prayer book in ancient Greek. The master and a priest, who were present, told me that they do not understand this language, yet the one reads his church service wholly in this, and the other teaches a school in which are no books in any other language. It gives me great satisfaction to supply men, in such circumstances, with the pure word of God, and with religious Tracts in a language which they can understand.

"5. Went with Mr. Jackson and his family to Bournabat, a village at a little distance from Smyrna, on the N. E. We went to the house of a Jew. On each door post was a little tin case containing a roll, on which were written the ten commandments. Visited the Greek priest and five schools. In these schools are about 100 boys. In one of them the boys read very well, and seemed to understand what they read. There is one Greek church and three priests, one Catholic church, and one mosque. The number of houses is supposed to be about 1,000. The number of Turks and Greeks is said to be nearly equal. There are a few Jews, and a few Armenians. Distributed 60 Tracts.

"6. Mr. Van Lennep has just returned from Sedicui, and tells me, that the Tracts which I distributed are read with great interest. One man arose in the night, and lighted his candle to read a Tract.

"14. For some weeks past, I have occasionally giving instruction in English to a young Armenian,

a dragoman of the English consul. To-day I went with him to visit the principal school of the Armenians. It consists of two branches, each under the instruction of a priest. In one branch, are about 65 boys, chiefly small, who merely learn to read and write their own language. In the other branch 12 or 15 young men study the grammar of the language. The head master says, there are about 800 Armenian houses in town. I showed him an Armenian and a Turko-Armenian Testament. He said a bishop had just set out for Armenia, who wished for some very much; and as he would rest a while at Menimen, they could be sent to him there. I requested him to send these two, which he promised to do without delay."

On the 22nd of Feb. a Turk, Suleiman Effendi, was introduced to Mr. Fisk, to whom after some conversation he showed a Turkish Testament. Suleiman read the title page, and then turning to Matt. v. he read and replied; "Very good." The Testament was presented to him, which he received with expressions of gratitude. "This is the first opportunity," Mr. Fisk says, "I have had to put the Gospel into the hands of a Mahommedan. His heart is in the hand of God."

Having made an engagement for the purpose with the Russian consul, he went to visit the Greek vessels in port, which sailed under the Russian flag, to supply them with Testaments and Tracts.

The next day the Mahommedan, to whom the Testament had been given, called and told Mr. Fisk, that in reading it, he found it easy to be understood, and very good. He was then directed to the last chapter of Revelation, which he read with apparent pleasure, till he came to the last verses. He then said with some emphasis, "One God." He probably thought, as was supposed, that too much was said of Christ.

"*Sabbath, March* 18. My Greek scholars came to my room, having been previously invited, for the purpose of reading the Scriptures. We read the first seven chapters of Matthew. I asked them questions, and made remarks upon what was read. As they were going away, they said;—'We thank you very much for your instructions. They are very necessary for us. Unfortunately we do not have such instruction in this country. If you are willing, we shall be glad to come in this way every Sabbath.' Blessed be God for such opportunities of laboring for the spiritual good of my fellow men."

In a number of instances he learnt that individuals, to whom he had given a Testament, had been employed in reading it to little circles of hearers, who collected for the purpose, and who were themselves unable to read.

"*March* 30. Two men have been hung to-day in the streets of Smyrna. They were put to the torture, and, confessions being extorted from them, they were immediately sentenced and executed. They are to remain hanging three days. It is not easy to describe the horror which is excited, by seeing the body of a fellow being suspended in the street of a city, which is not more than ten feet wide, where people are constantly passing, and in front of a shop, where business is constantly transacted."

From the last mentioned date the political affairs of the country assumed such an attitude, that Mr. Fisk considered it necessary to remain quiet, lest the missionaries should be suspected of being concerned in producing the revolt of the Greeks from Turkish dominion, an event which was then of frequent occurrence. In the mean time he pursued his studies, and improved every safe opportunity that occurred, to engage in more active labors. Alarming rumors were often in circulation, which occasioned among the Greeks the

fearful apprehension, that they should become the victims of Turkish violence. So great was the consternation produced among them even by a slight disturbance, that they repeatedly fled to vessels in the harbor, or concealed themselves in other places.

Under date of May 18, Mr. Fisk speaks of these disturbances. "It is now nearly two months since we heard of the revolt in Maldavia, and Wallachia. Confusion and alarm have been constantly increasing in town since. Several Greeks have been assassinated. A short time since the janizaries assumed the government of the town, which had previously been in the hands of the moslem. Three days ago a pasha arrived, and took possession of the government. Such is his rank, that he has liberty, according to the laws of the Ottoman empire, to execute seven men daily, without giving the privilege of a trial, or assigning any reason for his conduct. Half the people of the place have been trembling for their lives.

"While armed men have been passing and repassing almost constantly in the streets, while some have been assassinated, while the apprehension has existed, that the few acts of violence already committed, are but 'the beginning of sorrows,' I would be grateful, that I have been preserved in peace and tranquillity, and permitted to pursue as usual my studies."

As the political changes of the country affected the situation and prospects of Mr. Fisk and his fellow laborer, he considered it expedient to keep a journal of such events as came under his own observation. From a document, containing a particular account of the disturbances which took place at Smyrna, some extracts will be inserted.

From the 1st to the 16th of June he records little else but scenes of consternation, oppression and bloodshed. On the night of the 16th, there were

sixteen or eighteen assassinations. "At nine o'clock A. M.," says he, "I went with the English consul upon the roof of his house to observe the transactions of the day. The Turks were moving along in companies in search of Greeks whom they designed to kill. The consul hailed one company, and asked them where they had been. They made answer;—'We have been *sacrificing*.'

"While standing on the terrace, I saw a number of Greeks attempting to conceal themselves in, and behind, an unfinished stone house near the water's edge. One, fearing he should be discovered, plunged into the sea, and made for the vessels in the harbor. He was discovered, however, by a number of Turks who commenced firing upon him. He swam to the buoy of the ship, rested awhile behind it, and proceeded to another; when he had passed beyond the reach of muskets, a ship's boat was sent to receive him. The bullets often struck the water a few inches from his head, and by one he had an ear cut off. This was the first time I ever saw one of my fellow beings in cool blood fire upon another. I will not attempt to describe my emotion, when I witnessed this scene. The men, who remained in the house from which he escaped, were found and killed; and I saw a poor woman with a child in her arms, dragged out to meet some unknown destiny. During the day the Turks continued to patrol the town in search of Greeks whom they murdered when found. The number killed during the 24 hours is estimated at from 50 to 200. Among the number was a German, who was shot while standing at his own window, being supposed to be a Greek.

"At a moment when the danger seemed less imminent, one of the consul's janizaries assisted a number of Greeks, men, women and children, on board a boat, that they might escape to the vessels. Just as they were putting off from the shore a company of Turks came up, presented their muskets,

and would have instantly killed most or all the poor Greeks, had not the janizary at that moment stepped before them, and prevented their firing. I stood at the window, and trembled for the fate of those who were fleeing for life; and when I saw the humane and courageous conduct of the janizary, I could have embraced him as a brother:—and yet (who could have supposed it?) this same man has since boasted of having killed six Greeks in the streets himself.

"During this day the discharge of guns in different directions, was continually heard. No man ventured out of doors, unless to gain a place of greater safety. Most of the Franks, and as many Greeks as were able to do it, had taken refuge on board the vessels. The shops, magazines, and yards of the Frank merchants were filled with those who thronged thither to save their lives. The Turkish mob during the day put to death the moolah, or judge of the city, and some other officers, because they had suffered so many Greeks to escape. A previous order had been given, that none of them should be suffered to leave the place.

"*Sabbath, June* 17. The Turks continued the work of destruction. In some instances they broke open houses, killed the men, and carried away the women and children as slaves. During the day a lad ten years of age, came to Mr. Wherry's, the consul, over the roofs of the houses. On finding himself safe, he fainted, revived, and fainted again, and thus continued a few hours, and expired. The house of his friends was broken open, the family massacred, and he escaped by getting out upon the roof.

"18. It was reported in the morning that the Turks at Bournabat had commenced an indiscriminate massacre of Christians, both Franks and Greeks. Upon this the consuls sent to all who yet remained in the city, to secure themselves by going on board the vessels, as soon as possible. I now went on

board the United States, and continued there with Mr. Van Lennep two days. About this time we heard that Haivali was burnt, and that Greek females were offered for sale in Smyrna market, who were brought from Haivali and vicinity."

It afterwards appeared, that the first of the above mentioned reports was exaggerated.

"*July* 2. The plague has made its appearance, and a few persons have suddenly died of it in the part of the town where the Franks live. The disease, it is supposed, has been imported in a vessel from Alexandria. The different families immediately adopted quarantine regulations. The gates are shut, and no one is permitted to go out or come in. A Turk, or some other person in the street, is employed to bring provisions, and such other articles as are wanted, all which are received through water. By these means the ravages of the disorder have been checked."

About this time a vessel under Genoese colors was seized by the Turks, in consequence of having afforded protection to the Greeks. She had been formerly under Turkish colors. When this fact was ascertained, the captain was immediately beheaded or hung, and all on board, except six whom the English consul obtained from the pasha. Mr. Fisk speaks of preaching during these times of terror from Is. xxvi. 9. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

TO REV. P. S. IN VERMONT.

"*Smyrna, July* 29, 1821.

"Rev. and Dear Sir—Last year our prospects were very encouraging, and we hoped that our labors might be soon attended with spiritual blessings to our fellow men. This year we are sur-

rounded with more than Egyptian darkness. This country is now subject to all the horrors of rebellion, civil war, massacres, and assassinations. Murders and assassinations have taken place almost daily in this town for three or four months. That dreadful disorder, the *plague*, has also existed among us for a month past, though it has now abated, and our fears, as to that, have subsided. These disturbances have prevented me from travelling, and almost entirely from distributing the Scriptures and Tracts. At present I preach on the Sabbath, sometimes in English, and sometimes in French; but I have only a few hearers. I hope the storm will blow over in the course of the year, so that we shall be permitted again to engage actively in the duties of our mission. We already know enough of this country, to expect our plans to be often interrupted by one adverse event or another. Yet this does not at all diminish our conviction, that missionary labors here will produce at some future day very important results."

"*Aug.* 17. After a few weeks of tranquillity, when we began to hope that the streets were to be stained no more with blood, wantonly shed, our pleasing dreams were again disturbed by the outcry of distress, and the renewal of scenes of murder. And what encourages these outrages is, that the Turkish authority is not much disposed to punish a Mussulman for any acts of violence of which he may be guilty."

TO A LADY IN CONNECTICUT.

"*Smyrna, Aug.* 19, 1821.

"I thank you for telling me with so much particularity how the Lord has dealt with you. Your letter shows, that while you have been plunged into the deepest earthly affliction, the fountains of

heavenly consolation have been opened, and you have drunk from them freely. Were it not so, I would attempt to point out the grounds on which the afflicted may rest, and the sources, to which they may resort for happiness. Situated as you have been, what could you have done, whither could you have gone for comfort, without the hope of the Gospel, and the assurance that God reigns? O how precious, when earth presents but one dark Egyptian night, how precious are our Saviour's promises? How they sustain the soul that would otherwise burst with grief! How salutary, too, are the chastisements of our heavenly Father! The intenseness of suffering, the exquisite anguish of the moment, will subside. It is desirable that it should be so. Nature would otherwise sink. In this respect, as in every other, the arrangements of Providence are merciful and wise. The stroke is intended to produce anguish at the time; and for this our sensibilities are given. But the acuteness of grief will gradually subside, and the various engagements and enjoyments of life will again occupy the attention.

"It is the wisdom and the happiness of the Christian, while he feels no less sensibly than the man of the world, to submit cheerfully in the midst of his afflictions to the will of God; to improve the occasion as a favorable opportunity to subdue all inordinate attachment to earthly things; to gain more spirituality of temper, and to bring his soul into a more close and intimate walk with God. And even after the day of affliction has been long passed, and the habitual smile is again seated on the countenance, and the mind is again engaged in its accustomed employment, it is wise and profitable to review occasionally past scenes of affliction, and to seize the moment for special devotion, for self-examination, for renewing our pious resolutions, and for peculiar communion with God. They greatly mistake, who

suppose that no advantage is to be derived from affliction except while we are actually suffering."

From the minute details incorporated in his journal, much of which must be passed over unnoticed, it appears that Mr. Fisk took very deep interest in the welfare of seamen. Here was a field of labor in which he accomplished much, the results of which may not be disclosed till brought to light in the final judgment. When practicable he would visit every vessel in port for the purpose of religious conversation with sailors, and of distributing among them the Scriptures and Tracts.

"*Sept.* 16. In the afternoon a Turk shot a Greek near Mr. Van Lennep's door. I had entered the door about ten minutes previous to the transaction. Mr. V. was looking out of the window, and saw the dreadful deed committed. I saw the blood on the stones not more than five feet from the threshold. In the evening received a letter informing me of the death of Dr. Worcester. To me and my missionary brethren this is a heavy, a *very* heavy affliction."

TO JEREMIAH EVARTS, ESQ.

"*Oct.* 2. Your last letter gives us the painful news of Dr. Worcester's death. It seems like the loss of a father. The tender concern which he felt in the welfare of missionaries,—his able and friendly counsels,—his enlarged views and extensive information on missionary subjects,—render his death a peculiarly afflictive event to us all. To me the event is more affecting, because I had spent much time in his family; had enjoyed the precious privilege of going often with him to the throne of grace; had spent much time in conversing on that subject, which lay nearest his heart; and had seen how his religion influenced his daily conversation. May

the Head of the church supply the vacancy which this event has occasioned; and may we all have grace to make such use of this admonition as we ought.

"It is a serious question, what effect the disturbances which now exist, and which must be expected to take place from time to time, in this country, ought to have on our plans. These events interrupt, but do not prevent, the proceedings of merchants and travellers. Amid all the horrors and dangers of the present revolution, ships come and go; trade is carried on to a great extent; and European travellers, though obliged to curtail their plans, and use extra precautions, still pursue their objects. A short time since two English gentlemen arrived from Constantinople, on their way to Egypt, travelling for pleasure, to gratify their curiosity.

"As the study of languages, and the preparation of Tracts will constitute a great part of the business of a missionary here, it will undoubtedly be best to embrace opportunities when the country is tranquil, to travel, and, when plague or war rages, to retire for study. This may render it necessary, sometimes, to change our plans, and may render it impossible to lay plans with precision: but I cannot feel as though it ought, on the whole, to be considered any reason why missionary labors in this country should be relinquished or discouraged. Rather let the number and the magnitude of the difficulties which lie in the way, awaken more earnest prayers, firmer zeal, and more unyielding perseverance."

The tragical scenes, which came under Mr. Fisk's observation, continued in October, and had become so common, that they began to be regarded with indifference by many classes of people. Parties of pleasure and vain amusement were revived and engaged in, as though all were peace. Thousands had fled for their lives, and the streets of Smyrna

were crimsoned with Grecian blood. It was estimated that 2000 had been massacred, and heavy exactions of money were demanded of others for the privilege of living. The bodies of the slain were seen frequently floating in the bay. In a word, exactions, imprisonment, or death, met the defenceless Greeks in every direction. And yet, strange to tell, multitudes, only because they were better protected from Turkish violence, went thoughtlessly to the assembly-room, and the dance, as though all were peace and security. While the countenance of many gathered blackness through fear, that of others exhibited only the expression of a thoughtless, ill-timed levity.

After relating a long tale of atrocities, of which he had some personal knowledge, and rumors of similar scenes at Constantinople, Salonica, Vassilica, Carabourno, Galacita, the Grecian Islands, &c. —rumors of deeds foul and monstrous beyond a parallel in modern times, Mr. Fisk remarks; (addressing the Secretary of the Board,) "You will readily perceive, that amidst such occurrences as I have described, my studies must be very much interrupted, and my opportunities for active labors few and limited. Here all the selfish, revengeful, cruel, and licentious passions of human nature are indulged without restraint. When and how these direful events are to be made subservient to the cause of Christ, is for Him to decide, whose prerogative it is to bring good out of evil. It is our part to submit to his will, while we weep over the depravity and miseries of men, and to improve what few opportunities we have to do good, while waiting for a wider field of action to open before us."

The state of Mr. Fisk's mind at this time will appear in the following letter addressed to Mrs. H. S. of B. dated Smyrna, Sept. 30.

"The events of the past summer have made me think often of an early death. There is something

which touches the mind in a most tender and affecting manner in the thought of leaving a mission, concerning which so much has been said and done, and in which so little has been effected. It must be hard to give up plans and hopes, to which we have devoted ourselves, and on which we have meditated, till they have engrossed our whole mind. There is something very solemn too, in the thought of dying, of leaving this world forever, and all who are in it, and all the privileges of probation; of having the soul depart for a new, untried residence; and of becoming at once acquainted with the full import of that awful word, *Eternity*. In anticipating such an event, we need firm faith, and the consciousness of having committed our soul most sincerely and unreservedly into the hands of our Redeemer.

"Sometimes I hope that, should I be called, I should be able to meet death as a Christian ought. At other times I tremble at the thought of dying. But I think we do not honor our Saviour as we ought, unless we receive his promises with such cordial confidence, that we can think of death at all times with composure, and triumph when it approaches. To feel, and speak, and act right, in respect to death, while in health, when sick, and at the hour of dissolution, is a great part of the Christian's duty, and one important method of exhibiting the excellence and value of true religion. Dear sister, may we be prepared, so that the approach of the last enemy may not alarm us, and so that we may honor God by our dying behavior.

"I perceive that I am filling up my sheet with reflections on a gloomy subject, and one, which to the gay and merry, would seem very unsuitable for a letter. But to you, I trust, it will seem neither unsuitable nor gloomy. With all its terrors death to a Christian is but deliverance from prison, and admittance to his Father's house. Let us then be diligent in our work, and wait with holy expecta-

tion, for the moment which shall free us from sin, and admit us to the immediate presence of our God."

The Messrs. Van Lennep's removed in October to their country seat in Sedicui, a few miles from Smyrna, where they were more retired from the scenes of confusion and horror witnessed in the city. Mr. Fisk was invited to accompany them, and accepted the invitation. An account of his residence at that place is contained in a communication to the corresponding Secretary under the following date:—

"*Smyrna, Nov.* 22, 1821.

"Dear Sir, I have already given you some account of the village of Sedicui, and a visit which I made to it last winter. I have just returned from a residence of a month there with the families of the Messrs. Van Lennep's. We went out October 20th. The five Sabbaths which I spent there, I preached in French to a congregation of about twenty persons, from the following texts:—'Search the Scriptures.' 'The law of the Lord is perfect.' 'When thy judgments are in the earth, the inhabitants of the world learn righteousness.' 'There remaineth, therefore, a rest for the people of God.' These were sermons which I had previously written in English, and translated into French. I spent a little time daily in reading the Scriptures in English, Greek, and French, with six children of the Messrs. V. L., and devoted most of my remaining hours to study. I sold three Greek Testaments for about one third the first cost, gave away four others, and distributed, and left for distribution 100 Greek Tracts of different kinds. I also visited the Greek priests frequently, for the purpose of reading the Scriptures with them. After reading our Saviour's discourse to Nicodemus, I asked, 'What is regeneration?' The head priest replied, 'Baptism.' I asked,

'Is it water baptism merely, or does it imply also the renovation of the heart by the Holy Spirit?' 'It certainly implies the latter,' he said. I replied, 'Suppose a man has been baptised, but his heart remains unholy, and he has no true faith; can he be saved?' 'Certainly not,' was the reply. I then entered into conversation to shew the nature and necessity of the renewing influences of the Holy Spirit. To all that I said, he readily assented.

"A little way from Sedicui, there is a spring called St. John's Fountain, to which the Greeks attribute a kind of miraculous power. The water is slightly impregnated with iron. The sick resort to this fountain, taste the water, make the sign of the cross, offer a short prayer, and then tie a small rag to the bushes which surround the spring, and, according to public opinion, depart materially benefitted. Hundreds of rags are hanging on the bushes, having been left there by invalids who came to be healed. Similar springs are found, it is said, in the neighborhood of many Greek villages.

"Smyrna, with its vicinity, continues to be a theatre of the most tragical and bloody scenes. Three or four days ago, a quarrel took place between some Turks, and some Slavonians and Ragusians, who are Austrian subjects. A few individuals were killed on both sides. This excited the anger of the Turks generally to the highest pitch of phrenzy, and they wreaked their vengeance on the poor Greeks, shooting and stabbing them in the streets, and even breaking open houses to glut their fury, and gratify their lusts. I have heard the number of assassinations, committed in the course of two or three days, variously estimated at from 100 to 300.

"My own situation is such, that I entertain very little apprehension as to my personal safety. Yet scarcely a week has passed for eight months, in which I have not witnessed, or heard of events of the most revolting and distressing kind. The occurrences of this year have made the most horrid

things recorded in ancient history seem familiar,—seem like *facts;* and not like the imaginations of a tragic muse. These exhibitions of lust, of cold blooded cruelty, furnish dreadful testimony of the corruption of human nature. O that from these impressive and instructive lessons, I may learn practical wisdom.

"Be the result of the war, however, what it may, I entertain very little apprehension, that it will be seriously unfavorable to our cause; and possibly it may open a wide door, for the circulation of the Scriptures, the establishment of schools, and the diffusion of evangelical truth. Our general plans should be laid, not with a view to present occurrences merely, but principally with reference to the general state of the country."

In a letter to the same, dated November 27, he thus notices the sickness of Mr. Parsons while at Syria in September. "It is now a month since I received a letter from Mr. Parsons, giving me the painful intelligence, that he had been dangerously sick:—but thanks to a kind Providence, the same letter informed me that he was recovering his health. Had I known of his sickness sooner, I should, if possible, have gone to him; for I fear he suffered much from the want of proper attentions. 'He was sick nigh unto death; but God had mercy on him, and not him only, but on me also.'"

About this time Mr. Fisk heard from Mr. P. then at Scio, and with much anxiety waited his arrival at Smyrna. He had the happiness of meeting his long absent and afflicted brother, on December 3, 1821. The time of their separation wanted a few days of a year, during which they had witnessed events and scenes, calculated to keep the mind under the constant influence of no ordinary degree of excitement. To these occurrences there is an allusion in the following extract of a joint letter to the corresponding Secretary, dated Smyrna, Dec. 13, 1821.

"Very dear Sir,—It is with emotions of gratitude and satisfaction, that, after a year's separation, we once more sit down *together*, to address you. During the past year, we have encountered disappointments, we have endured afflictions, and we have experienced mercies, which we hope never to forget, and which we trust may be useful to us as long as we live. We separated, hoping to meet in Judea. The event has shewn that the divine purpose was, that we should meet again where we separated. Thousands of our fellow men have fallen around us, but we still live. One of us has lain for weeks on the very borders of the grave; yet life is spared, and every thing now indicates a speedy restoration to perfect health. We would, therefore, call upon all within us, and upon all our friends, to praise the Lord for his great goodness. After a year of hopes, and fears, and anxieties; of plans, and labors, and disappointments, such as before we knew nothing of; we were permitted to meet again, Monday, December 3d, and unitedly join with those friends of Zion, who, on that day, raise their supplications to heaven for the conversion of the world. It was particularly pleasant to meet on that day. We met with earnest desires, that the past may prove instructive and useful to us; and that for the future we may be wholly devoted to our work, to the service of our Redeemer, and the good of men. If we know our own hearts, we wish to live for nothing else."

During the month of December, as the English chaplain returned home, Mr. Fisk was invited to preach in the chapel, as he had been on a former occasion. He also continued to distribute the Scriptures and Tracts, as opportunities occurred. He frequently held discussions on religious subjects with different individuals, and in the mean time prosecuted his regular studies. He gives an account of one of

these discussions with a Catholic gentleman of intelligence and learning, to whom he had given a Bible more than a year before.

On the subject of the infallibility of the pope he adduced the arguments of Paschal, who, to prove that the decisions of the pope, as to matters of fact, may be erroneous, brings examples, in which one pope had contradicted and set aside the opinions of his predecessor. "All the morality of the Romish church," said the Catholic gentleman, "changes according to convenience; and what is right at one time, is wrong at another."

The subject of transubstantiation was introduced. After hearing Mr. Fisk's views upon it, he remarked;—"What idea the Catholics attach to the language they use on this subject, I cannot conceive. I am persuaded, they do not believe their own assertions. I think it impossible for the human mind to believe them."

The Romish doctrine of purgatory came under discussion. After being referred to Matt. xxv, 46, and to the parable of the rich man and Lazarus, the man exclaimed;—"The doctrine is directly opposite to Scripture, and is maintained by the church only for the sake of the money paid for the delivery of souls from purgatory."

Respecting prayers made to the virgin Mary, to other saints, and to angels, and also respecting confession to the priests, Mr. Fisk found this enlightened Catholic favoring correct views, and differing from the opinions of his church. He appeared to have learnt from the Bible which had been given him, that many of the religious views held by Catholics were unscriptural and unreasonable. Light seemed to be dawning upon his mind; and it is not improbable, that one thus led to renounce his papal errors, may one day be brought not only to understand, but love the truth as it is in Jesus.

This chapter, which gives a view of the more important labors and observations of Mr. Fisk, in the year 1821, during which period he was alone will be concluded with the following account of Smyrna, abstracted from a historical sketch prepared by Mr. Fisk. The whole document would be read with interest, but the limits of this Memoir will not admit of its insertion.

The city which bears this name was founded, so far as can be ascertained, about 3,000 years ago. The original inhabitants were Athenians, either a part, or descendants of the colony, which came to Asia with Androcles, son of Codrus, king of Athens. After having risen to opulence, it became enervated by luxury, and was destroyed by the Lydians. The present Smyrna was built about 300 years B. C. by order of Alexander; and it became the Capital of Asia Minor. In the days of Roman dominion it was distinguished as the seat of science, and was called "the crown of Ionia, the ornament of Asia."

When Christianity was introduced into this city, it was in its glory, abounding in wealth, magnificent works of art, and schools of learning. It became the theatre of martyrdom, and the ground was enriched with the blood of Polycarp and others, who laid down their lives for Christ. Temples and theatres from that time began to crumble and fall, to make room for churches.

In the year 177 of the Christian era the place is said to have suffered from an earthquake, the ruins of which were repaired by Marcus Aurelius. Under the Christian emperors it is said to have flourished.

It was for a long time the scene of desolating wars, waged by the Turks; and at the beginning of the 13th century it lay in ruins. It was afterwards repaired, and eventually became subject permanently to the Ottoman power, and enjoyed an extensive commerce, till it was again destroyed by

an earthquake in the year 1688. From the effects of this catastrophe the city began to recover early in the 18th century. Tournefort, who visited the place about 100 years ago, estimated the population at about 27,000, of which 15,000 were Mussulmans. The commerce was then principally in the hands of the Dutch, a time when Dutch commerce was unusually prosperous.

The town has often suffered severely from fires, and from the *plague*. In 1814 the number of deaths by the plague has been estimated at 40,000. Considering how this ancient city has been conquered and re-conquered, burnt and plundered, overthrown by earthquake and scourged by the plague, it is not strange, that so few remains are left even of the town, as built by Alexander and his generals.

The harbor is large and commodious, and the city faces the N. W. In the south part of it the Turks principally live, and the Franks in the north part. There are about 200 protestants in the city, 10,000 Jews, and 4 or 5,000 Armenians. The principal part of the population consists of Turks and Greeks. The whole number of inhabitants is generally estimated at from 100 to 150,000.* The minarets of 20 mosques rise from the ground, where the blood of martyrs was shed, and the superstitions of a corrupt Christianity have been substituted for that Gospel, preached by "the angel of the church of Smyrna;" while the iron-hearted Ottoman, sitting in sullen grandeur, claims the prerogative of holding in his hand the property, liberty, and life of the oppressed people. O rise some other Polycarp to revive the purity and glory of the ancient church.

*A very recent estimation makes the population of Smyrna only about 100,000.

CHAPTER VII.

PASSAGE FROM SMYRNA TO EGYPT, AND RESIDENCE IN THAT COUNTRY.

THE feebleness of Mr. Parsons' health, after his residence at Jerusalem, required, as was thought, a voyage to some warmer climate. This measure being recommended by the English physician who had the care of him, it was thought best he should go to Egypt. A passage being engaged in an Austrian brig, Mr. Fisk accompanied him from Smyrna on the 9th of Jan. 1822. After a tempestuous passage of five days they arrived at Alexandria. During the first three or four weeks the attention of Mr. Fisk was principally devoted to his beloved friend.

Two letters from him at this time exhibit the concern he felt for the spiritual welfare of the Jews. One was written to the Society of Inquiry respecting Missions, in the Theological Seminary, Andover.

Alexandria, January 21, 1822.

"Dear Brethren,—Permit us to call your attention in this letter more particularly to what concerns that singularly interesting people, the Jews. To you it is not necessary that we should speak of their origin, history, present state, or future prospects. You undoubtedly observe with deep interest the progress of all exertions made for their benefit. But there is one particular view of the subject to which we solicit your attention. In the United States the Jews enjoy such privileges as they never enjoyed under any other Christian government; yet so far as our information extends, little has been said and little done in respect to the Christian instruction of such Jews as live in that country. Why is this? Christians of the United States are sending mission-

aries to the heathen, and are making exertions for the instruction and conversion of Jews in other parts of the world, while to those in their own country no attention is given, no one goes to inquire after them, no one offers them the Gospel. Brethren, these things ought not so to be. Something must be done. Can you not do something? Will you not do something?

"We would not propose to you any plan which will be very expensive either as to time or money. Still we do earnestly ask, can you not, will you not do something for the Jews in the United States? Say, if you please, that they are not numerous. But they are numerous enough to furnish a large number of missionaries, if they should generally receive the Gospel. Say, that they are ignorant, bigotted, full of prejudice, and unconquerably devoted to gain. So are other Jews, and so are all ungodly men; and these are the very men for whom the Gospel was designed. Do you ask, what is to be done? We might with propriety refer the question to yourselves as better acquainted with circumstances, and more able to devise suitable plans, than we are. We will, however, take the liberty to suggest the following things:—

"1. Take it for granted, and resolve firmly, that something ought, and must be done for the Jews in the United States, and then pray for them, and for grace to carry this resolution into effect.

"2. Collect information concerning them, their places of residence, numbers, wealth, occupation, moral character, religious opinions, practices, and feelings; their Rabbies, synagogues, books, schools, &c. We presume that there are in New York, Philadelphia, Charleston, Savannah, and other places, Jews of learning and intelligence, with whom you might hold a correspondence.

"3. Make all practicable arrangements, and improve every opportunity to obtain personal acquain-

tance with Jews. Visit them with hearts filled with Christian kindness. Converse with them about their language, their history, the Old Testament Scriptures, the Messiah, and the difference between Jews and Christians; and when opportunity presents, tell them Jesus of Nazareth is their long expected Messiah. From what we have seen of Jews, in America and in this country, we are sure that whenever one of you shall spend a vacation in a city where there are Jews, he may very easily get acquainted with some of them. Should you engage ever so zealously and prudently in these efforts, perhaps no good will be effected for a long time; perhaps, however, you will find your first efforts successful.

"May God guide you and bless your attempts to do good. We always feel, beloved brethren, a deep interest in the religious state of Andover. How we should rejoice to hear every year, that the Seminary exhibits more and more of the spirit of Baxter, and Doddridge, and Brainerd, and Martyn."

The other letter was addressed to Mrs. Hannah Adams, of Boston, corresponding Secretary of the Boston Female Jews Society.

"Madam,—My fellow laborer Mr. P. unites with me in expressing our thanks to you for your kind note, accompanied with some Hebrew Tracts and for all the interest you have manifested in our mission. A few days since I put a part of them into the hands of a Jew, who often visits me, and with whom I have frequent opportunities of reading the Hebrew New Testament, and discussing religious subjects. Like most of the Jews in this region, however, he cares very little about the Scriptures, very little about Judaism or Christianity, very little about the Messiah or his kingdom. He listens to whatever we say to him, never contradicts or disputes; because he feels perhaps too little interest

in the subject. At his own request we have given him the New Testament in Hebrew and in Italian.

We have also, since our arrival here, become acquainted with a learned German Jew who is a respectable physician. He rejects in the most contemptuous manner the Talmud, and the whole mass of Jewish traditions; never goes to the synagogue, and probably has much more confidence in the infidel philosophy of the modern Germans, than in Christianity or Judaism either. He seems not at all averse to discussion, and we hope to have frequent interviews with him, and intend to put some suitable books into his hands.

"We have been cheered and encouraged lately by the arrival in this part of the world of a fellow laborer, from whose exertions we hope for great good, especially among the Jews. I refer to the Rev. Joseph Wolff, a Polish Jew, who embraced Christianity some years ago, resided awhile at Cambridge, England, and has lately come to this country to preach the Gospel to his brethren according to the flesh. He left Egypt for Syria just before we arrived here. He has sent to us several times, expressing a wish that our labors might be united in the common cause. We expect to meet him next spring, if Providence permit, in the Holy Land.

"We are most painfully disappointed, in not seeing, before this time, one or two missionaries from our own country. It is desirable one should come, who shall be wholly employed in research and missionary labor among the Jews. The variety of objects to which our attention is directed, prevents us from devoting that particular attention, which we could wish, to what concerns that interesting people. We are however much encouraged in reading the accounts in the Jewish Expositor, to learn how many are seeking the good of Israel, and how many of the lost children of Abraham begin to come to themselves, and say—'We will arise and go to our

Father.' We hope and pray, that this spirit may prevail wherever the descendants of Israel are to be found.

"A subject, which I wish to propose with all due deference, is, that the Female Jews Society of Boston and vicinity, should undertake the support of a missionary in this country, whose main object shall be to labor among the Jews. Should the Society approve of this measure, undoubtedly some young gentleman who has devoted himself to the missionary work under the American Board would be ready to engage in this service. You will, I am persuaded, excuse the liberty I have taken in making the proposal, and the question, I hope, will be decided in such way, as shall best promote the best of causes."*

The letter which follows, written about the same time, and addressed to J. W. Langdon, Esq. Boston, contains a respectful notice of the kind attention received from the English consul at Smyrna.

"Dear Sir,—Mr. Parsons in very feeble health requests me to reply to your very acceptable letter, which was duly received, and would have been answered before now, had it not been for our numerous engagements. You will, I am sure, excuse this delay, and accept the assurance of our united esteem and good wishes.

*The last report of the Society, to which Mr. Fisk alludes in this letter, exhibits the result of the application which he made to them to support a missionary to the Jews. "It is well known," says the Report, "that the grand object of our association has ever been to *promote Christianity among the Jews;* and that for several years we sent our money to the Jews' Society in London, as the best channel then known, through which to effect our object: But since the reception of a letter in 1822, from the beloved and lamented missionary, Rev. Pliny Fisk, in which he powerfully pleads, that a missionary may be sent by us to the Jews, our object has been to furnish the means of support to such a missionary in Western Asia. The Rev. Josiah Brewer was at length obtained, by the American Board of Foreign Missions as a missionary to the Jews. The ladies of this Society supply the funds necessary for his support, not presuming to direct his course."

"I suppose you hear occasionally from our good friend, Mr. Lee of Smyrna. We have found him uniformly and particularly kind to us. As you know something of his views, you may be interested in reading the following remark which he wrote on the last page of the Memoir of Rev. Henry Martyn, which we had presented to him:—'I dare humbly, but boldly also foretel, from my previous knowledge of the Persians, and from what I have collected from that same nation from this invaluable, and almost heavenly inspired book, that, at no very distant period in Persia, will the abominable no-religion of that odious and satanical Impostor, Mahommed, be rooted forth, never more to pollute the earth with the abominations of its desolations?'

"We find Mr. Lee's brother, who is consul here (Alexandria,) a most amiable man, and particularly friendly to us and our objects. Having been in this part of the world yourself, you will readily understand, how gratifying it must be to us, to find such men among the consuls and merchants. Unfortunately it too often happens, that Protestants, when they leave their native country, seem to feel, as if they had left behind them the Sabbath, the Gospel, and the moral law, and I had almost said, their own souls and their God. Man is a sympathetic, imitative being. We see this by the effect produced, when individuals leave a country, where the nature of Christianity is correctly understood, for one where a man is considered a Christian, because born of Christian parents and baptized, and where the Sabbath is a day of recreation and hilarity. Merchants and travellers of *real* and *consistent* piety have it in their power to do much good, and they actually do much good, and in a variety of ways. When all who bear the Christian name, come to exhibit in their lives the true spirit of Christianity, then, I think, the Gospel will spread with ease and rapidity: at least one of the great difficulties now in

the way will be removed. The other day while I was conversing with a Jew about the Gospel, he said;—'Christians in this country have no morality.' Unhappily from what I knew of them, I was not able to contradict the assertion, though I was able to show him, and he was obliged to admit, that the morality of the Gospel is of the highest kind, and that a true Christian cannot be immoral."

The following extracts from Mr. Fisk's private journal shew the interesting nature of that Christian intercourse which subsisted between him and Mr. Parsons, and what their feelings were in prospect of a separation.

"*Alexandria, Jan.* 21, 1822. I desire to record it as one of the greatest mercies of my life, that I am permitted to enjoy the heavenly society, conversation, and prayers of my beloved brother Parsons. While at Smyrna, from December 4th, to January 9th, we enjoyed seasons of social prayer morning and evening, and our Sabbaths were peculiarly precious. I do not recollect that a single season of devotion passed, in which he did not make some remarks expressing submission to the will of God, concern for the souls of men, love to the mission, gratitude for divine mercies, confidence in the Lord, and love to the Saviour. While on our mission we have read Ps. li. more frequently than any other portion of Scripture, and he has repeatedly remarked;—'We cannot read that too often.'

"Since we arrived at Alexandria, he often speaks of what, he hopes, I may be able to do in this mission, and as to himself, that all will be just as his heavenly Father sees best. This morning he spoke of the goodness of God, and exclaimed;—'O it is overwhelming. With such a God how can we have any fears or any anxieties for a moment, other than to discharge our duty.'

"22. Mr. P. proposed to devote this day to special prayer, with reference to his health. Having relinquished hope of recovery, he said;—'I have

a few requests still, which perhaps God will grant me; and if not, his will be done. I should be glad to go and die at Jerusalem, or Bethlehem; but I am willing to leave my bones here. I praise God that the thought is not gloomy to me. He has in some measure *weaned* me from the world.'

"After a season of prayer we resumed our conversation. We spoke of the circumstances which led to our acquaintance, of the repeated public and private dedication of ourselves to God, and of the sacred vows we have taken upon us. Alluding to our mission he said;—'I rejoice and praise God for bringing me to this field.'

"25. Before prayers I read Ezek. xxxiv. He requested me to pray that all the sins, with which we stand charged in that and the preceding chapter, may be pardoned, and that all Christian ministers might resemble less the shepherds who feed themselves, and be more diligent in feeding their flocks.

"*Feb.* 2. Last evening we remarked to each other, that we undertook this mission with the expectation, that God would spare our lives as long as, and take them away when and where, he saw fit. That he would, if it was best, bring upon us weakness and sickness; and, if it was best, remove one, and leave the other to bear alone the trials, labors, and responsibilities of the mission. I trust we both felt, that we have no reason to murmur, but abundant cause for gratitude."

TO JEREMIAH EVARTS, ESQ.

"*Alexandria, Feb.* 4, 1822.

"Dear Sir,—It is the day of the monthly concert,—a day, the return of which always refreshes and encourages us. This morning we read 1 Chron. xxix, and Psalm lxxii, and then endeavored to raise our petitions to heaven, that God may dispose other

kings to do like David, and other princes and nobles to do like David's princes and nobles, and other people to do like David's people; and that the prayer of David, (Ps. lxxii, 19,) which has been offered so often, and by so many, and which we have so much reason to think is pleasing to God, may now at length be answered, and the promises made to Christ and his church, be, in their greatest extent, fulfilled. We endeavored also to implore a blessing on all the churches, societies, families, and individuals, who join in this monthly concert. I do earnestly and confidently hope, that so many prayers, by so many of the children of God, will not be offered in vain.

"In respect to brother Parsons's health, I can say but little in addition to what you will find in the letters we forwarded to Smyrna about ten days ago. His symptoms are in many respects more favorable; but he continues extremely weak, and his constitution is evidently very much impaired, if not completely broken down. We have a skilful physician, who says, without hesitation, that he will, in some good degree at least, recover; at the same time, he gives the opinion, that he will not be likely ever to enjoy good health again, certainly not in this climate, referring to Egypt and Judea. There will always be a tendency to a disordered state of the bowels and of the liver. He says that, for the winter, the climate of this place is favorable; for the summer, no place would be so favorable as Mount Lebanon. Were we both in health, we should wish to spend the summer on that mountain. We shall probably remain in Egypt until spring, and then, if Providence permit, go to Mount Lebanon. We have entertained the hope, that one or both of us might be at Jerusalem at Easter, but we begin to fear that we shall not be able to accomplish this part of our plan. We regret this, though we regret it less than we should do, if the state of the

country were such as to allow pilgrims to go, as usual, to the Holy City. We apprehend very few, if any pilgrims will go this year."

Speaking of the embarrassments under which the Board at that time labored for want of funds he says:—

"For missionaries themselves to speak on the subject of contributions for their own support, is a delicate thing. I have, more than once, resolved never to mention the subject in my communications to you or others. If I know myself, I would never do it for my own support or comfort. I would sooner, in case the provision now made for my support should fail, devote one half my time to labor, and thus support myself. But when I read the journals of our brethren in other missions; and when I look at Smyrna, and Armenia, and then see how difficult, how next to impossible it is, for the Board to send additional laborers into any of these fields, though there are young men ready to go, who ask for nothing but their food and clothing, I cannot but wish that I were able to say something, which would rouse Christians to greater liberality. When a tabernacle was to be built, the people of Israel, of every condition, age, and sex, came forward voluntarily with their offerings, till the priests were obliged to say, '*Stop.* There is enough and too much.' When a temple was to be built, David offered willingly gold to the value of eighteen or twenty millions sterling, beside a large amount of silver and other things, and his chief men then offered a much larger amount; and David's prayer shows that, instead of feeling any reluctance, he offered all this from choice, and felt unworthy of the privilege of doing it. Thanks be to God for the grace bestowed on his people. There are, in the present day, many bright examples of cheerful liberality. But alas! how often is the opposite true! What reluctance! What frivolous excuses! What absurd and ridiculous objec-

tions! I have been an agent for the missionary cause, and shall never cease to remember, with gratitude, the kind encouragement, the cordial approbation, and the cheerful contributions, of a few, in many places which I had occasion to visit. But the coldness, the shyness, the studied neglect, the suspicion, the prejudice, which the simple name of *missionary agent* produced in the minds of many who profess to be Christians, to have their treasure in heaven, to prize the Gospel above all other things, and to pity the perishing heathen, cannot easily be forgotten.

"A missionary ought unquestionably to labor contentedly, and be grateful for whatever support the churches may afford him; and, I am sure, if the donors could know with what emotions missionaries sometimes read over the monthly lists of contributions, they would not think them altogether ungrateful. But is it a *duty*, is it *right*, while so many are living at home in ease and affluence, that missionaries should bring themselves to an early grave, by cares and labors, which might be relieved by a little pecuniary assistance? I know not how it may seem to others; but, knowing as I now do the various expenses to which a missionary is constantly subjected, it seems to me hardly possible, that the sum you allow should appear too great. The sum which we receive, is a mere pittance, compared with what other travellers, who come into this part of the world, expend. It is, in fact, small when compared with what the episcopal missionaries in these parts receive.——You merely defray the expenses of your missionaries, and those kept down by the most rigid economy; and yet there are generally several waiting, who cannot be sent abroad, for want of money. An individual in England sometimes sends forth a missionary, and provides liberally for his support. The lamented Burkhardt was thus employed. Mr. Wolff is now supported by one or two individuals.

Among all the men of affluence in America, are there none who will go and do likewise?"

"9. This evening I sat by the bed-side of my feeble brother, and he requested me to repeat the following hymn:

'There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.' &c.

Afterwards we enjoyed a happy season in conversing about heaven. 'If I were to live my missionary life over again,' he remarked, 'it seems to me, that I should wish to devote much more time to reading the word of God; and if any thing else, Dr. Scott's Commentary.'"

COMMUNICATION TO JEREMIAH EVARTS, ESQ. RESPECTING THE SICKNESS AND DEATH OF MR. PARSONS.

Alexandria, Feb. 10, 1822.

"Very dear Sir,—I have written to you twice, since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed; though I apprehend that Mr. Parsons had less hope of it, than any one who knew him.

"His symptoms continued favorable, till day before yesterday; and our hopes were rather brightened. Then his diarrhœa returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been

accustomed to do. Last evening, we spent a most precious hour in reading the Scriptures, prayer, and conversation. We read John xiv, and conversed some time about the 27th verse, 'Peace I leave with you,' &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, 'I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me.' He then fell asleep, and I sat down to write. I soon heard him saying in his sleep,—'the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth.'—After sleeping a while, he awoke; and seemed about as usual at that hour. I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, 'The angel of the Lord encampeth round about them that fear him.'

"These, my dear Sir, were the last words that I ever heard that beloved brother speak,—the last, that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bed side in a moment. O what a heart-rending moment was that. He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side and attempted to revive him, but in vain. I sent in haste for the physician but did not obtain him. Nor do I suppose it would have been of any use

whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that Redeemer, on whom he had believed. I pressed his hand, kissed his quivering lips, and spoke to him; but he gave me no answer, not even a look, or a motion. He took no notice of me or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

"After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

"I turned my thoughts to myself, and found my heart sick and faint. But I have not room here to describe the emotions that agitated my breast.

"A little while after, as there was no person with me who understood English, I read a chapter and prayed in Greek with Antonio, and then we dressed the body for the grave.

"Early in the afternoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, 60 or 70 in number, followed in procession to the Greek con-

vent, where the few English who reside here, bury their dead. At the grave I read some verses from Job xiv, Ps. xxxix, 1 Cor. xv, and Rev. xxi, xxii, and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

"To me the stroke seems almost insupportable. Sometimes my heart rebels; and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

"With a heart overflowing with grief, I subscribe myself yours affectionately,

PLINY FISK."

"*Feb.* 10. Now that God in his righteous Providence has seen fit suddenly to remove from me my dear brother Parsons, I recollect with melancholy satisfaction the many conversations I have had with him. In our intercourse last evening he said;—'I hope God will spare your life to labor in this mission, till your head blossoms for the grave.' We spoke of the employments of departed saints, as engaged with angels in praising God, and rejoicing perhaps with them in the conversion of sinners. We conversed of being conducted to glory by some ministering spirit, and for ought we know, by Abraham, or Moses, or Brainerd, or Martyn. 'But be this as it may,' he said, 'if Christ receives us to himself, that will be enough.'

'I had a Brother once—
Peace to the memory of a man of worth,
A man of letters, and of manners too;
Of manners sweet as virtue always wears,
When gay good nature dresses her in smiles.' "

LETTER TO HIS FATHER RELATING TO THE SAME AFFLICTIVE DISPENSATION.

"Alexandria, Feb. 23, 1822.

"My ever dear and honored Father,—You will doubtless before this reaches you, have heard, how it has pleased our heavenly Father to afflict and disappoint me, in taking to himself my beloved colleague and companion. Two long, solitary weeks have now passed since his death. I feel *alone*, though surrounded by a multitude of people. To me it is an exceedingly heavy affliction. It is the loss of my friend, and in a sense my dearest, my only friend. I sometimes feel as though I should sink under the stroke. O that I may have grace to endure and improve my afflictions, so that I may be more useful while I live, and be at last well prepared to follow my departed brother.

"I should have written to you immediately respecting the death of Mr. Parsons, giving you an account of the melancholy event; but after writing to a number of his relatives, and to Mr. Evarts, I felt a painful sensation in my breast, which seemed to render it necessary for me to lay aside my pen for a few days. I am at present in usual health, though I feel more than I ever did before, how brittle is the thread of human life, liable every moment to break. The scene of mourning, into which I have been called has given to the world an uncertain, gloomy aspect—an appearance of instability and transitoriness. It is all a dream—vanity of vanities and vexation of spirit. These changing scenes will soon be passed. Scarcely has the green grass time to grow over the grave of a departed friend, before one is made for another, or for ourselves. In this short life we have just time enough, with divine assistance, to prepare for death, before it come. Happy for us, if we may have grace to seize the mo-

ments as they fly, and improve them in the necessary preparation, before it be too late, and the opportunity be gone.

"While watching by the bedside of my sick and dying brother, I had an unusual opportunity to learn, how a firm hope in Christ, and the lively exercise of religion, can tranquillize the mind and support it, even when death is seen to be approaching. He often spoke of it, as highly probable, that he should not recover, and as very possible that he might die soon. He anticipated the event with entire composure, and spoke of it with a serene tranquillity and cheerfulness, which I shall attempt in vain to describe. In a word, he died as he had lived—in faith, and comforted by the love of Christ.—I cannot mourn for *him;* though I am overwhelmed, whenever I think of myself, and of his absent friends, and of this mission in which he was so ardently engaged. But the Saviour lives. Nor is his cause weakened, though his servants die. He does not need our imperfect and feeble services. If one falls, he can raise up others to stand in his place. In him then let us trust even in the darkest day of affliction.

"I ought perhaps to give you some more particular notices of the death of Mr. P. The voyage from Smyrna to this place, which the physician recommended to him as being of use, was very boisterous, and proved injurious, rather than useful. I have reason to suppose, that we were deceived concerning his state while at Smyrna, and that his disorder had so impaired his constitution, that no means probably could have restored him to health. After our arrival here he continued ten or twelve days apparently in about the same state; perhaps he was growing weaker, though we were not sensible of it at the time. After that, as we thought, he began to recover. It is true he did not gain much strength, if any; but his bowel complaint abated,

and his symptoms were more favorable. His appetite was good. He took simple food, and it did not seem to injure him; slept well through the night, had no cough, no pain in the chest, no night-sweats, and but little fever. Indeed, after he arrived at Smyrna from Syra, until the day before his death, he scarcely endured any pain. But his alarming symptoms were a weak and disordered state of the bowels, swollen feet and extreme debility. The Friday before his death the diarrhœa returned. Saturday it became violent, attended with pain, and on Sabbath morning he closed his earthly existence. He expected to die; though I do not think he had any expectation of dying so soon. In a note which he left in his pocket-book, addressed to myself, he names the books and other articles, which he wished to have sent to his relatives, and thus closes;—'To your respected and aged father, Edwards on the Affections. To your dear brother E., Owen on the 139th Psalm. To your afflicted sister T., Saint's Rest.'

"Your dutiful, though far distant son, PLINY."

"*Feb.* 24. Two weeks have now elapsed since the death of my dear brother. The bitterness of grief is in some measure abated, and my mind is returning to its usual habits; though I seem to be treading daily on the borders of my own grave. When I think of the mission in which I am engaged, I never felt more desirous to live.* When I give

* A train of reflection here follows, corresponding with the feelings expressed by the poet at the grave of a much loved friend.

"Here take thy rest;—while I, than thou,
Less favor'd, through the irksome vale of life
Toil on in tears without thee.—Yet not long
Shall death divide us—
And soon our bones shall meet—Here may we sleep,
Here wake together! and by His 'dear might,'
Who conquer'd death for sinful man, ascend
Together hence to an eternal home!"—

way to my feelings in thinking of my departed friend, I find in my bosom a half-formed wish, that my body may be laid by the side of his, and there await with him the resurrection. For the present at least, my expectations of earthly happiness seem to be destroyed. O that I may feel habitually, that this is not my home."

In the communication which is now to be introduced, will be found a particular account of Mr. Fisk's missionary labors in Egypt. It was addressed to the corresponding Secretary of the American Board of Foreign Missions.

Alexandria, Feb. 23, 1822.

"Dear Sir,—In consequence of the peculiar circumstances, in which it has pleased Providence to place me of late, I have not had opportunity to perform much missionary labor in this place. I will now attempt, however, to give you an account of what little I have been able to do. Instead of doing this in the form of a journal, I shall state all that relates to any one subject, or class of people by itself.

"Soon after we arrived here, Mr. Lee, the English consul, invited me to preach, on the Sabbath, at his house, so long as I should remain in the place. The congregation has consisted of from ten to fifteen persons, comprising the English who reside here, and the masters of vessels now in port. One Roman Catholic has attended twice. In some instances, English travellers, who were in town, have attended.

"Maj. Gen. Sir John Malcolm, who was going from India to England, was with us two Sabbaths. With him, I had some interesting conversation respecting India and Persia, in which countries he has spent about 30 years of his life. He says the

progress of knowledge and civilization in India is astonishing. Though he has some fears that young missionaries who go to India, will be too zealous, and endeavor to 'go too fast' at first, yet he entertains no doubt of their ultimate success. He speaks in the highest terms of the learning, piety, and prudence, of the missionaries at Serampore, says they are 'men of primitive piety, and real Christian simplicity.' Dr. Marshman is one of his correspondents. 'Dr. Carey,' he says, 'is the greatest Sanscrit scholar in India, and a most wonderful man.'

"I have also become acquainted with the masters of several English merchant vessels, one of whom, I learn, has prayers daily with his men, and reads a sermon to them regularly on the Sabbath. Another has given me an interesting account of the 'Floating Ark,' for the support of which he is a subscriber, and in which he attends worship when at London. This vessel, he says, was originally a 64 gun-ship, was purchased by a company of merchants in London, and application was then made to them by the Port of London Society, to obtain it as a place of worship for seamen. The merchants replied, 'If you want it for *that* purpose, we make a donation of it, if for any *other* object, we charge you £3,000.' Some hundreds of sailors now assemble in it, from Sabbath to Sabbath, to hear the Gospel. The captain who gave me this account, says there is a great change, since his recollection, among English sailors. Many of them now wish to spend the Sabbath in no other way, than in attending public worship, or in reading their Bibles. I have given to the captains of three vessels a small supply of Tracts for their men.

"I have become acquainted with a few *Catholics*. To one I lent an Italian Bible, with which, after reading a little, he was so much pleased that he purchased it. To three I have given Italian Testaments, and to three others a number of Tracts. Some

of the Copts of Egypt, are, by religion, Catholics. In an interview with one of them, he took great pains to convince me that he was not a *bigotted* Catholic, and that he viewed in the same light all good men, of whatever denomination they might be. I have had several opportunities for conversation with Mr. G., a Maltese merchant and friend of Dr. Naudi. He one day said, 'The only thing I am dissatisfied with in our religion, (i. e. the Catholic,) is, the great number of our priests. They are quite too numerous.'

"I spoke to him, at some length, on the points of difference between Catholics and Protestants,—the use of images, praying to saints, purgatory, confession to priests, transubstantiation, &c. He defended confession by saying, that it has a great effect on the populace in keeping them from crimes. He quoted the well known words of our Saviour in proof of transubstantiation. I then read to him 1 Cor. xi, 26—29, where after the consecration of the bread, the Apostle still calls it *bread*, whereas the popish doctrine is, that it is no longer bread, but *literally* the body of Christ. He finally admitted that it must be *physically* bread still, and the body of Christ only in some spiritual sense.

"He shewed me a Catholic prayer-book, in English, and also what he called the Bible, in Italian. It was the History of the Bible, written in other words, with omissions, abbreviations, and comments. I have seen a similar work in French, called 'The Bible Royaumont.' The general plan of these works is much like that of Jamieson's Sacred History. The Fathers are continually quoted as authorities, in support of the expositions given. The grand fault respecting these books is, that the priests give them to the people under the name of the Bible, and the latter often do not know that there is any other Bible, or that these books differ, in any respect, from the real Scriptures.

"One Sunday afternoon, two children were baptized in the house where we had lodgings. I had never before had opportunity to witness a Catholic baptism. The priest was a Capuchin friar, with a white robe over his usual coarse, brown dress, and an ornamented belt over his shoulders. The prayers and creed were read in Latin. The priest took spittle from his mouth, and applied it to the ears and noses of the children; he then applied oil to the foreside and backside of their necks, and salt to their teeth, with some other ceremonies. After this he baptized them by pouring water on the head, and then made the sign of the cross on the top of the head, with consecrated ointment.

"The *Copts* in Alexandria; are not numerous. They have, however, a convent with a church in it, which I have visited. Only two priests reside in the convent, with a few domestics and attendants. One of them, with whom I conversed, shewed me their garden, church, baptistery and books, among which were their liturgy, and certain parts of the Scriptures in Coptic and Arabic, together with an Arabic Bible given them by Mr. Jowett. To these I added a Psalter and some Tracts in Arabic. The prayers are performed in the church, first in Coptic, and then in Arabic. The Coptic is not understood even by the priests. They merely know how to pronounce the words. They baptize by trine-immersion, and were at great pains to explain to me the ceremonies they employ on the occasion. One of the apartments, belonging to the church, is a tomb, in which they told me that seventy-two Coptic patriarchs had been buried. The church is dedicated to St. Mark, and according to the Coptic tradition, was founded in his time, or soon after, though it has been more than once destroyed and rebuilt. The priest told me that there are not less than six or seven hundred Coptic churches in Egypt, the greater part of them in Upper Egypt, where their

sect of Christians is numerous. I observed, in most of the Coptic books, that the letters very nearly resemble the Greek.—I told the priest that I was a minister of the Gospel from America, that I had come to see the country where our Saviour and the apostles lived, to visit the churches here, and to distribute the Holy Scriptures. I was then obliged to explain to them what and where America is. I then gave them an account of the origin, design, and labors of Bible Societies. As I cannot yet converse in Arabic, and they are acquainted with no other language, this conversation was carried on by an interpreter.

"Of *Greeks*, I believe there are not above fifty or sixty families in the city. Under the government of the present pasha, they have been defended from such outrages as have been committed against them in other parts of Turkey, since the commencement of the present revolution. I have become acquainted with one of them, who is a merchant from Rhodes.

"I told him, I had some Greek books to sell, and showed him some Testaments. He said, 'If you wish to sell books to the Greeks here, you must bring histories. They care nothing about books that treat of religion.' He then spoke in very strong terms against the ignorance and bigotry of their priests. 'If a young man,' said he, 'wishes to become a priest, he has only to go to the bishop, and give him about 100 piastres, more or less, according to circumstances, and all is finished.' I then stated to him the course of study, and the qualifications, requisite in order to become a priest in America; all which seemed very new, very wonderful, and very good. I endeavored also to shew him, that there is an important difference between bigotry and superstition, sometimes called Christianity, and Christianity itself.

"The Greek convent I have visited very often, particularly since interring there the remains of my beloved brother. It is situated, like the Coptic and Catholic convents, without the city, on the site of the ancient Alexandria. There are in it four priests, two deacons, one young lad, and three servants. In conversations with the priests, I have uniformly found them more interested in the progress and issue of the present war between their countrymen and the Turks, than in any thing which concerns the Redeemer's kingdom. We have, however, often conversed on religious subjects, and I have supplied them with some books.

"Since the funeral of my brother, I have often seated myself by his grave, and read some appropriate chapter from the Greek Testament; as, 1 Cor. xv. Rev. xxi, and xxii. John xi, and xiv. On these occasions, the president of the monastery, and some of the monks, have always joined me, and listened to the chapter and some accompanying remarks, and some account of the religious views and feelings, the character and preaching of the deceased. In conversation with one of the deacons, he spoke freely of the superstition of some of their priests, whose charitable opinions never extend beyond the limits of their own church. For his part, he thinks all who believe in Christ are Christians. There is no Greek school in the place.

"The most interesting part of my labors in Alexandria, has been among the *Jews*. I have become particularly acquainted with three. One of them is Dr. M. who was Mr. Parsons' physician. He is a native of Germany, but has been many years in this place. He is reputed skilful in his profession, is one of the pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He shewed me

the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

"We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolff had spoken to him concerning us. We then entered into conversation concerning the Jews. He says there are about 400 in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are exceedingly ignorant, barbarous, and superstitious. I then said, 'Are they still waiting for the Messiah?' He replied, 'Yes; but they care very little about the Messiah that has come, or any one that will come. They might easily be hired to consent that there should never be a Messiah.' Speaking of the Talmud, which he studied a long time while young, he said, 'It is a perfect *Babel*, a confusion of language, a confusion of logic, theology, and every thing else. In a whole volume, you will scarcely find twelve sentences worth reading.'—I observed, 'No pretended Messiah has now appeared for a long time.' 'And I hope,' said he, 'none ever will appear. In Europe it would be impossible for one to succeed; he would soon be detected. In this country he would probably lose his head immediately. If any monarch should now undertake to assemble the Jews, they could not live together. The Jews of Germany, of England, of France, of Spain, and of Asia, differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privilege of citizens, and let them intermarry with Christians.'

"He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud con-

cerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount and said, 'This is excellent. This would be good to read to the people every day.'

"I one day asked his opinion concerning the plural names of God in Hebrew. He says it is merely an idiom of the language. *Elohim* is used in reference to the character of God as *Judge;* and hence the same term is applied to human magistrates. *Jehovah* refers to God as the *object of adoration;* and hence the superstition of the Jews in respect to pronouncing that name, which leads them to substitute *Lord* instead of it. Several Jews, with whom I have conversed, have all given the same opinion on this point.

"He gave me, one day, a most horrible picture of the state of morals in this country, particularly among the Turks and Mamelukes. The most unnatural crimes are committed without shame, and almost without any attempt at concealment.—Among the nominal Christians of this country, he says there is no morality; and assigns as the reason of this,—that morality is never found among slaves.

"I lent him the Memoir of Martyn, which he read and returned. A few days since, I sent him an English Bible, and several Tracts in different languages. The next time I met with him, he told me, that the title of one of the Tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's short Method with Deists, which I sent to him in French. This was the last interview I have had with him. He has just sent me three letters of recommendation to Jews at Cairo.

"Another Jew, with whom I have had frequent conversation, is an aged man, named Jacob. Though he is 62 years old, and, in consequence of an ophthalmia, has been eight years blind, he is still the head master in a Jewish school of 40 children. He thinks

the whole number of Jews in this town is about 600. I one day went with him to visit the largest of the two synagogues which the Jews have in the city, and then to his school. His assistant was sitting on a skeep-skin, spread on the floor, with about thirty boys around him, with their Hebrew books.

"I once read to him the second chapter of Genesis. When we came to the fourth verse he asked, if I knew why the earth was mentioned before heaven *here*, and heaven before earth in the *first* verse. I confessed my ignorance. He very seriously assigned the reason:—'God is a lover of peace. If heaven had been always mentioned first, it might have claimed precedence, and a quarrel might have ensued between heaven and earth.' He says the Rabbins teach, that the Hebrew was the only language in the world, until the building of Babel. Then there were seventy, of which the four principal were Hebrew, Chaldee, Greek and Latin.—He says the two parties in Canticles, are God and Israel.—'The Jews,' he says, 'believe that a Messiah is to come when God pleases; but no man can tell when. He is expected every moment. Though a mere man, he will be a great prophet; yet, as a prophet, by no means superior to Moses.'—He supposes the Jews will return to Judea, that their worship will be restored as in the time of David, that all the world will embrace their religion, and the Messiah be king over them all; or, if there are other kings, he will be *Emperor*, and all kings be subject to him. When I urged, that the Messiah was to be the son of David, but that now the descendants of David are not known from other Jews, he admitted that even the distinction of tribes, is lost, but said, 'The Messiah will be known by the miracles he will perform.'

"In reading Hebrew, I pronounced the word *Jehovah*. He was evidently affected by it at the moment, and afterwards assured me, that it made him

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tremble to hear that name. I inquired, why the Jews did not pronounce *that*, as well as the *other* names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I had to say respecting Christianity, but manifested no disposition to consider the subject, and seemed strongly attached to all his Jewish ideas.

"The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks and reads five or six different languages. When our boxes of books were opened for inspection at the custom house, his curiosity was excited by seeing some of the Hebrew books. He came very soon to our lodgings to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he had read the whole of it, though I perceive, by conversing with him, that he has read it in that hasty and unprofitable manner which is so common in the east; for he can tell very little about what he has read.

"We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism, is known among the Jews. He said that in ancient times, when a stranger embraced the Jewish religion, he and his wife and children were all baptized. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. *Now* foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptized. I do not yet know what other Jews would say on this subject. We read Psalm xvi, and I asked him what the Jews understand by *Sheol*, the word used, verse tenth, for

hell. He says they believe that, in the place of future punishments, there are seven habitations. The first, and most tolerable, is Gehenna, the second Sheol, the third Abadyon, &c.

"One day I inquired, 'What do Jews believe and expect, concerning the Messiah?' He replied, 'That he will come, though we know not when; some say after 200 years, and that he will be a great prophet, and a great king.' I then stated to him what we believe concerning Jesus, his divinity, his atonement, the apostacy and depravity of man, and the way of salvation; to all which he listened with attention, but made no reply. Another day we read Isaiah liii, in Hebrew and Italian. I asked whose sufferings were there described. He said he did not know. I then explained it as referring to Christ, and told him, after enlarging considerably on the love of the Lord Jesus, that the Jews, according to their own belief, have no Saviour to bear their iniquity, and exhorted him to examine that chapter very carefully. He listened, but made me no answer. One day we read Genesis xlix, 10, and I inquired what the Jews supposed was meant by *Shiloh.* He replied, 'The Messiah.' 'Then,' said I, 'the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government.' 'You speak truly,' said he. 'The Rabbins, however, say there is a place, where the sceptre still remains in the hands of the Jews.'* 'But where is that place?' 'Who knows,' said he, 'but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along as water does in other rivers, except on Saturday, when the river stands still.' I assured him that there is neither a river of stones, nor a kingdom of Jews, in America. He then said, 'Some say it is beyond Mecca.' 'But,' said I, 'travellers have been through all that country, and there is no such river,

* Basnage, B. 7, ch. 1.

and no such people there.' 'The Rabbins say there is such a country,' said he, 'but who knows any thing about it?' I answered, 'It is easy to explain the matter:—The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe.' He replied, 'That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfilment of what Isaiah and the other prophets had predicted; whereas we had been waiting 1800 years for this fulfilment, and waiting in vain.' He said, 'I am *myself* willing to believe, but my relatives and friends are all Jews, and they will oppose me.' I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences.

"The population of Alexandria, is estimated, by those with whom I conversed, to be from 10 to 15,000. The great body of the people, are Arabs. It has given me great satisfaction to be able to preach the Gospel, argue from the Scriptures, and circulate the written word of God, in this city, where some of the most eminent primitive Christians lived."

In March following the death of Mr. Parsons, Mr. Fisk proceeded up the Nile to Cairo, having in contemplation a journey through the desert to Judea, or to Damietta and Jaffa. While at Cairo he heard of the arrival of Mr. Temple at Malta, and in view of reasons obviously sufficient, he at length concluded to visit that Island, at which he arrived April 13, 1822.

In a letter to a brother at Shelburne he speaks of his passage to Cairo.

"*March 3d. Sabbath.*—I am now in a boat on my passage up the Nile from Alexandria to Cairo. The

Sabbath, I trust, passes very differently with you from what it does with me. You can go to the house of God with the multitude that keep holy time. I am with a company of Arabs who know nothing about Christianity or the Sabbath. They make a great deal of noise in managing the boat; still I can enjoy myself in my little cabin, in which I sit on the floor, and spend the day in reading, writing, and meditation. The room is not large enough to admit of sitting in a chair, if I had one. God may be worshipped, however, as acceptably here, as in a church. It would still be a very great comfort, if I had *one* Christian brother with me. I have formerly enjoyed this privilege, but you will learn before this reaches you, how my dear friend has been taken from me. He died as he lived, a *Christian*. To die as he died, is worth a whole life of self-denial and repentance."

He remained at Cairo about two weeks which he speaks of as a great city, containing perhaps two hundred thousand inhabitants.

"I visited the Pyramids, those wonderful monuments of antiquity. The large one is 600 or 700 feet square, and between 400 and 500 feet high. I went to the top of it, and then entered by a narrow passage, and went to three rooms which are in it. There is also a well 180 feet deep in the centre of the pyramid, which we descended by the help of a rope, and at the bottom of which we were at least 150 feet lower than the surface of the earth, and 600 feet lower than the top of the pyramid which was over our head. It is said, that some hundred thousand men were employed twenty years in erecting this stupendous pile which was designed to be the tomb of a king. In one of the rooms there is a sarcophagus, or large stone coffin. There are a multitude of pyramids in Egypt, but this is the largest. They are sometimes built of brick, but generally of stone. They are square at the base and

incline gradually on all sides, till they come nearly to a point at the top. Each layer of stone in this way makes a step, so that we are able to ascend without much difficulty. What an amazing monument of the skill, and of the folly of man! It has been standing at least 3000 or 4000 years, and seems likely to stand as long as the world shall last."

TO REV. DANIEL TEMPLE, MALTA.

Cairo, March 10, 1822.

"Dear Brother,—This morning I had the unspeakable satisfaction of learning by a letter from Dr. Naudi, that you have arrived at Malta. I seize the first opportunity to bid you welcome;—yes, you are most cordially welcome to the fatiguing labors, the perilous enterprizes, the heart-rending anxieties, the mortifying disappointments, and the elevated hopes, unfailing consolations and animating successes, of missionaries.

"You come expecting to see, or at least to hear from our dear brother Parsons. Alas! you will neither see him, nor hear from him, till you finish your work, and go to meet him in the immediate presence of his Lord. It is one month to-day since I closed his eyes, after his immortal spirit had fled. I wept at his tomb, and returned with a heavy heart to my work. I am almost ready to murmur; but I hope I do not. O that I may find it good to be afflicted. You will see, I suppose, my letters to our mutual friends Dr. Naudi and Mr. Wilson, I need not therefore repeat what is in them.

"You cannot tell how much I am rejoiced, that you are come to help me. I am strongly inclined to turn my course and meet you at Malta. I suppose you will remain, at least for the summer, at Malta. Do all the good you can, and learn languages as fast as you can. Let me say one word

in respect to learning languages. When you begin a language, let the first object be to know the grammar *thoroughly*, and to commit very many words and short phrases to memory; then commit important texts of Scripture, translate some of your sermons, and prepare some prayers in the language. Probably you will undertake Italian first. Perhaps that, on the whole, is most necessary, though at Smyrna you will have more immediate occasion for French. Do not attempt too many things at once, as I have done.

"I have to-day endeavored to give thanks for your safe arrival, and have thought what blessings you need, and prayed that they may be granted you. My own experience has taught me, that the things you most need are wisdom, perseverance, and the spirit of devotion. I am comforted in the assurance that you will often pray for me. I hope it will be so ordered that we shall meet before long; though I have been lately taught by an affecting lesson, not to anticipate too fondly meeting with my friends on earth. O, may we all be prepared to meet at last in heaven."

CHAPTER VIII.

RESIDENCE AND LABORS IN MALTA IN CONNEXION WITH MR. TEMPLE.

The reasons, which induced Mr. Fisk to relinquish his contemplated journey to Judea on hearing of Mr. Temple's arrival at Malta, were the approach of the warm season, which was unfavorable for travelling; the strong probability that but very few pilgrims would venture to visit Jerusalem, owing to the convulsed state of political affairs in the Turkish empire; and a desire to confer with his missionary friends on that Island respecting future proceedings.

The letter, which contains these reasons, was dated Malta, April 18, 1822, and addressed to the corresponding Secretary of the Board of Missions. The following is the conclusion:

"I wish you to understand distinctly, that I have deferred my journey to Jerusalem awhile, not because there were any insurmountable obstacles in the way, nor because my views or feelings have changed at all in respect to the field;—but simply because I thought some important objects might be accomplished by coming to Malta, there being no *special* reason for going immediately to Syria. I feel more confident, that I shall be established finally at Jerusalem, than when I left America. I have no wish to leave the work for any other on earth, nor to change the field of my labors. But I will not deny that, after the journeys and voyages, the studies and anxieties, the scenes of massacre and plague, the various disappointments, of the last two years, and the seclusion from Christian society, especially after the death of my fellow-laborer, I did feel the need of being for a short time quietly with a few Christian friends, where I might collect my scattered thoughts, review the way in which the Lord has led me, and, as I hope, be prepared to engage in my work with renovated vigor of body and of mind.

"Yours &c. PLINY FISK."

"*Malta, in quarantine, April* 21, *Sabbath.* After being for a month past in company the whole time without even a single hour for retirement, I enjoy to-day the privilege of being alone. I have had time to look at my heart and life. What weakness, what unfaithfulness! I wish to be holy, to be faithful, to be wholly devoted to God. But alas, I shall not attain to this, while I walk in the flesh. There is, however, a country where sin can never enter, which I hope finally to inhabit forever."

An extract from a letter, which, about this time, he wrote to Rev. Dr. W. of Andover, shows the deep interest he still felt in the welfare of the Theological Institution in that place.

"The prosperity of the Seminary gives me great joy. The scenes, through which I have passed since leaving it, have frequently presented to my mind the theological and ecclesiastical establishments of the Catholic and the Oriental churches. This has often led me to think of Andover and its future destinies with the deepest interest. Men corrupt, pervert and abuse every thing entrusted to their care, except just so far as the grace of God pervents it. I hope the Institution in all its movements, will ever be like the house of Christ, made up of his disciples; and that all, who belong to it, will act according to his Gospel. If Andover with all its wealth, numbers, and learning, may always exhibit the simplicity of the Moravians, its enemies will be confounded, while its friends will rejoice and glorify God. While Mr. Parsons lived, we used to set apart a season once a week, at least, to pray for *that beloved Seminary.*"

LETTER TO MISS M. D. B. OF W.

"*Malta, April* 20, 1822.

"Your letter shows, that your heart is where it should be, and that you derive happiness from a source which can never fail; but which will forever continue to yield purer and higher enjoyments. I doubt not that you have some precious seasons of communion with Christian friends, and some still more precious seasons of intercourse with Heaven. How sublime and holy the joy that thrills through the soul, when we have a near view of Christ, of his amazing love and infinite glory! This the world do not understand. I have scarcely met a person since

I left America, to whom all this has not seemed weakness, or enthusiasm. But no; it is reality. I I trust you find it so daily. Let it be our constant prayer, that we may know more of this; it is our life. Without communion with Christ we languish and die. O let us keep near to him.

"We must struggle with sin, with temptation, and with the world, all the way to the end of our pilgrimage. This is the way in which all, who have preceded us, have attained to glory. The struggle may sometimes be severe, but the triumph will be glorious. I find it trying to be associated so exclusively with men of the world; and not only with men who are destitute of vital religion, but who have no adequate idea of what it is, or of what it requires of its professors. But I know Christ can keep me, if I trust in him; and I am sure, you and many others of my friends will pray, that I may be enabled so to do."

The letters which immediately follow, addressed to Rev. Dr. Woods, Andover, contain some important practical inquiries respecting the duty of an American missionary in Turkey. They also furnish an additional illustration of the trait of character noticed in Chapter iii. p. 40.

"*Malta, April,* 1822.

"Rev. and Dear Sir,

Situated as I am, it is often a trying question, how to distinguish between *prudence* and *timidity*. I have read Daniel iii, and vi. Acts vii, 51, 52. I have also considered with some care the gradual and gentle methods by which our Saviour made known his Gospel, and corrected the erroneous opinions of his disciples. Still when it becomes a practical question, I often find it difficult to decide, how far fidelity to my Saviour requires boldness and unyielding perseverance; and how far it requires quiet and patient waiting, till 'he who now letteth,

be taken out of the way.' You will perceive from our journals and letters, that hitherto we have pursued the cautious, prudent plan. While my dear brother was living, we both thought it our duty to do so, and to keep on as good terms as possible with all classes of people. Accordingly we have sometimes seen men sin without reproving them, and have heard errors advanced without contradicting them; lest we should raise a war, or provoke opposition, which would defeat our plans. Human wisdom, the maxims of the world, love of ease and safety, all conspire to recommend to the missionary in Turkey a timid, flexible, time-serving policy; with perhaps some Jesuitical maxims occasionally. I am not insensible of the danger to which I am exposed. Though it may be difficult for you to decide as to particular cases, yet I shall be very glad to know distinctly and fully, what have been your thoughts and impressions on this subject; particularly when you have looked at our journals, and thought about the peculiar state of this country."

In a subsequent communication he proceeds:—"I wish for your thoughts on another subject. It is one of some practical importance to missionaries. My question is,—What rule is it proper for us to adopt in regard to administering the ordinances of the Gospel to nominal Christians, who are communicants of their respective churches, but who give no satisfactory evidences of piety, and have no correct views of the design of the ordinances? There are in the East many English, Swiss, German, and Dutch Protestants. In the churches of their countries respectively, all *baptized* persons are members, have their children baptized, and receive the communion. Situated as they are in this country, without religious institutions or ministers of their own order, they often have their children baptized by Greek or Catholic priests. But when a Protestant clergyman comes among them, they wish him to do

it. Protestant ministers and missionaries from Europe do it without hesitation. This is the case with Presbyterians and Independents, as well as others. In New England, evangelical ministers of the Congregational order baptize the children of all who are members of the church in regular standing, and admit such members to occasional communion. Is this the proper rule? If so, shall we practise according to it in relation to members of the Protestant churches of Europe—of Catholic and Greek churches? &c.

"The practice prevails among these churches of giving the Holy Supper to persons before they die. Shall we do the same, if requested, merely on grounds of church-membership? I wish to know what is thought at Andover on this subject."

TO MRS. L. P. PORTER, ANDOVER.

"Malta, April 21, 1822. *Sab. eve.*

"Dear Madam;—I am now in the Lazaretto, performing a quarantine of thirty days. The gentleman who has occupied the room with me, has been on board a vessel to-day, and I have had the unspeakable satisfaction of passing most of the day alone. I have not enjoyed so much as I hoped I should, but I trust the day has been profitable to me. It is good to be alone. It is a great trial to be constantly in a small cabin with men of the world, where if you speak of religion at all, conversation will often take such a turn, that you will wish you had not mentioned it. Such, however, will often be the situation of a travelling missionary in these countries. He must therefore learn to have communion with Christ, though surrounded by the world.

"I know, dear Madam, that you will be afflicted when you hear of the early death of dear Parsons.

Lovely and amiable as he was when you knew him, he grew more and more so, and his religion shone with a brighter and brighter lustre to the last. It did not seem like death. It seemed like a convoy of Angels, come to convey to heaven a spirit, already prepared for its occupations and enjoyments. Death, since his decease, looks lovely and desirable, and I often exclaim, why are Christians so unwilling to die? During his sickness, as well as while in health, he often prayed for Andover. Not many days before his decease he said to me, 'Brother Fisk, we cannot pray enough for Andover.' He felt an inexpressible anxiety, that vital piety should prevail there.

"I was much interested in sailing up and down the Nile, in visiting Cairo and the pyramids, and the site of Heliopolis, or On, where for centuries there was a school of Egyptian priests, of whom one was the father in law of Joseph; where Plato studied, and where perhaps Homer wrote. But alas! how fallen is Egypt! The great body of the population in respect to food, clothing, houses, labor, and education, are just about on a level with the slaves in America.

"As to the moral state of the country, I will not attempt a description; for you would never forgive me, if I should barely name the vices that are general and fashionable. The common proofs of human depravity appear feeble indeed, when compared with notorious facts, and the general state of things in this country. The Gospel only can purify this polluted land."

The two letters which follow were addressed to Rev. Daniel Temple, and contain some Biblical inquiries. They were written while in quarantine.

"*Malta, April* 23, 1822.

"Dear Brother,—As you will probably have occasion to discuss religious subjects with Jews, I will invite your attention a moment to Gen. xlix, 10.

The Jews admit, that *Shiloh* means the *Messiah;* and all, with whom I have conversed, admit that our translation of the passage is correct. But I am told, that some of them say it should stand thus; —'The sceptre shall not depart from Judah, nor the Lawgiver from between his feet forever, for Shiloh shall come;'—making עַד mean forever, and connecting כִּי with the word that follows. We know עַד is sometimes used for an age or eternity. In this case it generally has *forever* after it, and means, *until forever.* Its proper signification is *until.* Can you find any other passage in the Hebrew Bible, where עַד comes before כִּי? If so, that may assist in determining the sense of this passage.

"How do you prove that the sceptre did not depart from Judah until Christ came? The Asmoneans were of the tribe of Levi. Is it sufficient to say, that Levi and Judah had become one tribe? Herod was an Idumean. Is it sufficient to say that, though by blood an Idumean, he was by religion a Jew? The Jews were taken captive by the Chaldeans, and were tributary to the Persians and Romans, before the time of our Saviour. What shall we say to this?"

"*April* 24. In my questions respecting Gen. xlix, 10, I meant to have added the following; What is the import of Ezekiel xxi, 25—27? Who is the Prince referred to? Does it, or does it not imply, that the sceptre, diadem and crown, were no longer to be found in Judah till the coming of the Messiah?

"Another point of importance, in discussing subjects with the Jews, is the prediction of our Saviour in respect to the destruction of Jerusalem. What proof that the Gospels were written before Jerusalem was destroyed? And if they were, how are the predictions fulfilled? Compare Matt. xxiv, 29—31,

with Matt. xxiv, 34, and Luke xxi, 27, with verse 32 of the same chapter. See also Mark xiii, 2, 10, 26, 30.

"Another point is the exposition of the 53d chapter of Isaiah, beginning with chapter lii, verse 13. When God speaks of his servant in Isaiah, chap. xli, 8; xliii, 10; xliv, 2, and other places, it means the people of Israel, or the pious part of them. In some passages, it means a particular prophet. Now what authority have we for saying, that in chap. lii, 13, it means the Messiah?

"Another important passage is Isaiah ix, 6;—will it bear the following rendering, viz. 'And the Wonderful, the Counsellor, the Mighty God, shall call his name the Father of the age, the Prince of Peace?' The Jews, you know, expect a mere man to be the Messiah. What proof is there from this passage, or from other passages in the Old Testament, that he was to be more than man?"

In a letter to the Corresponding Secretary of the Board, dated Malta, May 9, 1822. Mr. Fisk mentions his visit to Cairo. He found opportunities to distribute, by sale or donation, between thirty and forty copies of the Scriptures, and a hundred Tracts; though many copies had been previously circulated by Messrs. Burkhardt, Jowett, and Wolff. He had a long and interesting conversation with a Catholic Armenian Priest, to whom he had a letter of introduction.

"The most interesting thing I saw at Cairo," he observes, "was the pasha's *Literary Institution*. Some years ago the pasha sent several young men, some Mussulmans and some Christians, to Europe to receive an education. After several years residence in Italy and France, a part of them have returned to Egypt. One, Osman Effendi, a Turk, is now at the head of the Institution. I visited him twice. When I expressed to him the satisfaction, with which I contemplated the commencement of

the Institution and its prospects, he replied; 'We have done something; but we find many difficulties in the way, which must always be the case in the first efforts towards civilizing the people of a country.' To hear a learned Turk speak deliberately of attempting to civilize his countrymen, produced a peculiar effect on my mind. Osman Effendi is, I presume, the most learned Turk of his age, that can be found in the empire. He is now principally occupied in translating from French and Italian, into Arabic and Turkish, for publication. Connected with the Institution there is a printing establishment, having three presses, and founts of Roman, Arabic, and Greek types."

Mr. Fisk speaks of the peculiar feelings he had, when he there saw an Arab boy setting types to reprint a Tract which he had put in circulation, originally published by the Church Missionary Society, the subject of which was the Lancasterian System of Education. He mentions Egypt as a place, where it is very desirable that a missionary should be stationed during the winter months, to distribute Bibles, and Tracts, visit schools and convents, converse with priests, and preach the Gospel to the Jews; collecting at the same time information which would be interesting to the churches.

In another letter to the same, dated June 5, 1822, he gives an account of a meeting of the Malta Bible Society. A respectable Greek merchant was Chairman. The three Secretaries present were Mr. Jowett of the Episcopal Church, Mr. Wilson an Independent, and Dr. Naudi, a liberal Catholic. The treasurer was an English merchant. The other members of the committee present were a commissary, who belongs to the established church, two military surgeons, one an Independent, and the other a Presbyterian. The visitors were the commissary general, one captain, two lieutenants, and Messrs. Fisk and Temple. An interesting report

was read, and other important information communicated.

"Personal acquaintance," he observes, "enables me to say respecting nearly all who were present, that I believe they truly venerate the Bible, and the doctrines which it contains. After the exercises of the meeting, the gentlemen, with one or two exceptions, spent the evening at Mr. Wilson's in religious conversation. At the close of the evening we read a portion of Scripture, and united in prayer to the God of the Bible, for a blessing on our efforts, and on the efforts of all his people to promote the cause of truth."

In some other communications Mr. Fisk dwells with considerable interest on the subject of a printing establishment which was to be sent to Malta, and on the importance of the measure. An encouraging circumstance, mentioned under date of July 1, 1822, was, that his excellency, Sir Thomas Maitland had given full permission to put the press in operation, and to print in different languages without any other restriction, than that what is printed be submitted for the inspection of government.

TO REV. D. H. WAREHAM.

Malta, July 15, 1822.

"Dear Brother,—Since leaving America I have been, till within a few months, almost entirely excluded from Christian society, I mean of Christians whose hearts are filled with the spirit of the Gospel. I have, however, been often cheered and encouraged exceedingly in this exile by letters from America. Yours of December 13th I have read, and it has awakened a thousand tender recollections, and seemed to transport me to your domestic fire-side. You will probably never be so situated as to understand fully, with what sensations I read such remarks as the following in your letter; 'Yes, my dear

brother, you are remembered—remembered in the domestic circle, in the closet, at the family altar, and in the great congregation.' I do not think I am naturally inclined to despondency; but I sometimes find myself in circumstances, where I need all the resolution I can command, all the encouragement the letters of my friends can give me, all the succors their prayers can afford, and, above all, the constant aids of divine grace, to keep me from sinking. I have not indeed been exposed to very many personal dangers; but I have learned effectually what disappointment means, what it is to have my plans changed, and my hopes blasted. By divine grace I have, however, been enabled to maintain a tolerably cheerful and happy state of mind, most of the time; and when disappointed in one way of doing good, I have found some other way opened before me. Sometimes indeed I have to 'hope against hope;' yet I have never felt any inclination to leave the field for any other on earth.

"While the western wilderness, and the islands of the sea resemble the field, which, though uncultivated, is in some respects ready to the laborer's hand; ours rather resembles one that is covered with ruined walls and castles, where much labor is requisite to remove the rubbish, before cultivation can begin. Yet we hope in due time to see fruit even here. Besides 10,000 pages of American Tracts distributed among Seamen and others, we have circulated in other languages upwards of 10,000, and more than 500 Bibles. Testaments, and Psalters—in English, French, Italian, Dutch, German, Georgian, Armenian, Greek, Turkish, Arabic, Persian, Syriac, Ethiopic and Hebrew. The people to whom we have sold and given these books are Protestants, Greeks, Catholics, Copts, Armenians, Jews, and Mussulmans. They were distributed in Smyrna, Pergamos, Sardis, Philadelphia, Haivali, Scio, Samos, Syra, Castel, Rosso, Rhodes,

Cyprus, Jaffa, Jerusalem, Alexandria, Cairo and Malta. We have also given Tracts to be distributed by others in Constantinople, Mytilene, Ipsera, Santorin, Crete, Zante and some other places. We know that many of them have been read with interest, and have produced, to a certain extent, a spirit of inquiry. We have conversed with a great number of priests, monks, schoolmasters, pilgrims and other individuals, concerning religion, and have read with them the Scriptures."

TO MRS. P. F. ANDOVER.

Malta, September 8, 1822.

"Dear Madam,—I have not much to say about our mission. I often think of Dr. Porter's remark;—'You must go prepared to spend ten years in climbing up a smooth perpendicular rock.' I firmly believe we shall gain the top, but I cannot tell how soon. I fear the present war between the Greeks and Turks will have a discouraging influence on the friends of our mission. It does indeed interrupt, or rather change and modify our operations for the time being; but I consider it only as an evil to be expected occasionally in Turkey, and which should have very little influence on our general plans. Indeed there is seldom a year, in which there is not a civil war or a rebellion in some part of Turkey. This will throw difficulties in the way of missionary efforts. Yet there will always be some door open. The walls can be built even in 'troublous times.' But though there are always disturbances in some part of the vast dominions of the Sultan, yet at some given place you will generally enjoy tranquillity. At Smyrna, for example, there has been no great disturbance before, for forty or fifty years. I cannot say, that this war discourages me in the least degree. I am very anxious to see several more missionaries in this part of the world. If there are any at Andover who think of coming, tell them not to be dis-

couraged. The land is an exceeding good land, and the Lord our God will give it to us for a possession. There is no ground to fear, unless our unbelief should prevent success."

The communication a part of which will soon be introduced, was addressed to the Corresponding Secretary of the Board, dated Malta, October 12, 1822, and contains a summary of Mr. Fisk's missionary labors, while on the Island. The preceding part of the document contains a historical sketch of Malta. From this sketch it appears, that Malta was originally settled by a Phenician colony about 1,500 B. C. It was subjugated in the fifth century of the Christian era by the Vandals and Goths. In the ninth century the Arabs took possession of the place. It was the theatre of some important transactions in the time of the Crusades in the eleventh century, and became subject to the Normans; by whom the Arabs were expelled from the Island. It was afterwards surrendered to the Germans, who retained possession of it about 70 years, when it was taken by Louis IX. of France. In the year 1428, it was attached to the kingdom of Sicily. Charles V. in the year 1530, established the Knights of St. John of Jerusalem, as the perpetual masters of the Island.

This Order, founded by Gerard, became very powerful, had extensive establishments in the Catholic countries, and commanded immense resources. They sustained many vigorous assaults by the Turks, and retained possession of the Island till 1798, when it was taken from them by the French under Bonaparte. The Order was then broken and scattered; and it is believed has almost become extinct. In about three months after the French took possession, the inhabitants of the Island revolted, and Valetta only remained in possession of the conquerors. The English soon blockaded it, and after a long siege

became masters of the Island, to whom it was confirmed by the treaty of 1814.

What follows relates to the present state of Malta and its inhabitants.

"At present, the principal city on the Island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant;—viz. *fire*. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should spread in any part of the town. The streets are in general well paved; and are kept tolerably clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones particularly are furnished with two or three bells each, and some of them with still more. These are rung almost perpetually. The streets cross regularly at right angles; and, at the respective corners, are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. Under many of these images there is an inscription, in the name of the bishop of the island, promising forty days indulgence to every one, who shall repeat before the image a *Pater Noster*, an *Ave Maria*, &c. I have inquired of two priests, and several others, about the import of this promise; but can get no satisfactory answer. One says, it means forty days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely forty days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders forty days fasting as a penance for some sin, this indulgence may perhaps release from one day of it. Thus we see in passing through

the streets, that the city is *given to idolatry*. The population of Valetta is about 20 or 25,000.

"Not long after my arrival in Malta I one day made an excursion into the country. I went in company with five military gentlemen, all of whom I have the happiness to consider as brethren in Christ. We went first to the palace and gardens of *St. Antonio*. This place was the public property of the knights. It is now the summer house of the governor and his secretary. The gardens occupy, as the gardener informed us, about thirty acres of ground; and are filled with plants, flowers, and fruits, of innumerable kinds. From St. Antonio we went to the ancient capital of the Island, now known by different names, *Medica*, *Citta Vecchia*, (Old City) *City Notable*, &c. It is six or seven miles from Valetta; and contains about 3,000 inhabitants. After visiting the cathedral of St. Paul, a very magnificent building, we went to the grotto, which bears the name of the same Apostle. It is beneath a church; indeed one of its apartments is a subterranean chapel. In another, which is about the size of a small bed-chamber, is a marble statue of the Apostle, who, according to the tradition of the place, used to retire to this retreat for his devotions. A young ecclesiastic, who accompanied us, broke off some pieces of the stones and gave them to us, saying, that they would prevent all harm from the bite of serpents. I inquired if he had ever experienced or witnessed its efficacy. He replied, 'No; but they say so.'

"From this grotto we went to the catacombs. As I have not seen any catacombs before, I cannot compare these with others; and our examination of these was so hasty and imperfect, that I can say but little about them. We entered a number of subterranean apartments of different sizes. The rooms are altogether excavations in the solid rock. We observed a great number of small excavations, like coffins of different sizes. Our ecclesiastical guide

told us, (and others have told us the same,) that there was an avenue which led to *Boschetto*, (two miles distant,) and another which led to *Valetta;* but these and some others have been closed up because many persons, venturing in too far, had never returned. On my telling him, that when the Saracens possessed Malta, Christians used to live in caverns and catacombs, he said that was impossible, for there were no Christians in Malta before the time of St. Paul. I was not able to convince him, that St. Paul was here long before the time of the Saracens. *Bres* considers these catacombs as the work of the Greeks, who settled in Malta. From the catacombs we went to the *Boschetto*, a place distinguished from almost every other spot on the island, for its groves of fruit trees and a delightful fountain. In the course of the day, I had considerable interesting conversation with the gentlemen who accompanied me. How delightful to see military officers, who unite with agreeable manners and extensive information, humble and ardent piety!

"The island contains about twenty-five lasals or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States of America. Their situation in regard to *literature* is deplorable enough. The great body of the people, and in the country almost all without exception, know no language but the Maltese. This scarcely deserves to be called a written language. It is a dialect of the Arabic; but the Arabic alphabet is totally unknown to the Maltese. In writing letters, in their own dialect, they always use the Roman character. I have seen no books in their language, except a popish catechism, the Gospel of John, a grammar and a dictionary. The catechism was published by the bishop, for the religious instruc-

tion of children; and is the only book, that is generally known among the common people. Of the laboring class I am told very few can read even this, though perhaps they may have learned it when boys. The Gospel of John was translated under the superintendence of the Rev. Mr. Jowett, and printed by the Church Missionary Society. This has but just begun to be circulated; and the circulation of it will probably be attended with difficulty. It can, however, scarcely fail to be useful, both in a religious and literary view. The Gospel of Matthew is now in preparation. There are schools in the different villages, in which children are taught the catechism; often however, by rote, without ever learning to read. Out of Valetta, such a thing is seldom heard of, as a woman being able to read.

"The principal literary institutions of the Maltese are the Library of the Knights, and the College of the Jesuits. Both these are now in the hands of the government. The library is open at certain hours every day except feast days; and all persons have free access to the books, but no book can be taken from the room. A large part of the volumes are in Latin; many in Italian; some in French and other languages. There are very few modern publications among them. The whole number of volumes I believe is 50 or 60,000. It was founded by a knight in 1760, who gave 9,700 volumes. Afterwards, whenever a knight died, his books were added to the public library. Formerly the Jesuits had a large establishment here. What was then their college, is now the university of Malta. Its funds have fallen under the management of the English government, but are still devoted to the support of the institution. There are fifteen or twenty professors, and perhaps 200 students. Dr. Naudi is professor of chemistry in this institution. I apprehend the stipend of the different professors is not very great.

"In regard to religion, I presume the Maltese must be considered among the most dutiful and devoted sons of the Church of Rome. In the bishop's catechism, in reply to the question, 'What do you believe?' the child answers, 'I believe all that which our Holy Mother Catholic Roman Church believes and teaches.' Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic master, who is a priest, has told me, 'We ought to believe *blindly*, whatever the church says.' The pope some time since sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese (whether excited to it by their priests or not, I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before. The ecclesiastics are very numerous. The streets are always full of them. The whole number in Malta, I have not been able to ascertain. Some say 500; others 1,000; and others say not less than 3,000. Only a small number of these are preachers. The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, administering the sacraments, &c. A certain course of study is requisite, as preparatory to the office; but after being once ordained, study seems to be very generally neglected. I have sometimes asked the Maltese, why their priests, since they are so numerous, do not establish schools, and teach all the children and give them a good education. The answer generally is, either that they are too ignorant, or too lazy. It often happens, on the Sabbaths and great festivals, that public processions pass through the streets. A large company of ecclesiastics in their sacerdotal robes, with lighted candles in their hands, bear along the image of the saint, to which the multitude reverently uncover their heads. When

any person is supposed to be dying, some priests go with the host, or consecrated wafer, to administer to the sick person, accompanied by several boys in white robes, who gingle little bells as they pass through the streets. The people who are in the street, kneel as the host passes. *In vain do they worship, teaching for doctrines the commandments of men.*

"I had a long discussion with Padre G.* He was more calm and dispassionate than usual; for though he always lavishes compliments with unbounded prodigality, yet, in dispute he is very dogmatical and vociferous, and, what is still more unpleasant, almost totally incapable of feeling the force of an argument.—I inquired concerning the views, which Catholics entertain respecting the Lord's day, and their principal feast days. The following is the substance of his answers. 'The Lord's day and the principal feasts, are holy days, and to perform labor on these days is criminal. The Lord's day is to Christians what the Sabbath was to the Jews, and must be kept by divine command; the feast days, by command of the Church. The number of these has lately been diminished.'

"I alluded to the manner in which the Maltese devote the day to amusement, and inquired what he thought of it. 'It is not right,' he said. 'It is a *profanation* of the day,' I said. He seemed to think that too harsh a term, and then adduced the hackneyed excuse, that men, who are at work all the week, *must* have some time for diversion; and if they attend mass on Sabbath morning, God will not be angry with them for devoting the rest of the day to recreation. If such are the views of the *priests*, what must the *people* think?

"I afterwards spoke of purgatory, and inquired, 'Can the priest tell us, or have we any way to ascer-

*Mr. Fisk's Arabic instructor, with whom he had held long discussions on religious subjects on former occasions.

tain, when a man dies, whether his soul is in heaven, in hell, or in purgatory?'

P. G. "No.

F. "Suppose, for example, my father dies, and I fear he is in purgatory, and——

P. G. "Rather say *hope* he is; for, if in purgatory, he may be released.

F. "Well, be that as it may; I suppose my father is in purgatory, and I give the priest ten, or twenty, or fifty dollars, to say masses for his benefit. Can I know how many masses are necessary, or how much each one avails?

P. G. "O no. That is impossible.

F. "Suppose I hire masses to be said for my father, supposing him to be in purgatory, while he is in fact already in heaven; what then?

P. G. "One part of the benefit goes to your benefit, and the rest to that of your nearest relatives. Nothing is lost.

F. "A certain sum must be given, I suppose, for every mass.

P. G. "Yes, but you must not suppose, that this money goes to the priest himself. It is for alms to the poor, and for pious uses. And you know the Scripture itself says, 'Alms maketh an atonement for sin.'

F. "I beg your pardon, there is no such declaration in the Bible.

P. G. "Certainly there is. I cannot say where, but I believe in Isaiah.

F. "There is nothing of the kind in Isaiah. I know to what you allude. It is a passage in Tobit, (ch. xii, v. 9,) a book which, I suppose, your Church considers inspired, but which we consider apocryphal. The Bible every where refers us to the blood of Christ, as the only thing that can take away sin; and on our part pardon is to be obtained, not by alms or good works, or masses, or confession to the priests; but by repentance, and confession to God.

I know that in your Church, almost every thing depends on confessing to the priest, and receiving his absolution. But there is neither command, example, nor permission for this in the Bible.

P. G. "The Scripture says, 'Confess your faults one to another.'

F. "True. And the primitive Christians used to assemble together for religious worship, mutually confess to each other, and pray together. But there is nothing in all this like auricular confession. And when a priest presumes to pronounce sins forgiven, this is nothing less than *blasphemy*.

P. G. "No, it is not blasphemy; for it is done by the priest, in the name of Christ, and in the place of God.

F. "Suppose some malefactors condemned to death. If a man goes without authority and proclaims pardon to them in the name of their sovereign, what would you say of him?

P. G. "But we do it not without authority; because Christ has said, 'Whose soever sins ye remit they are remitted.'

F. "To whom did Christ say that?

P. G. "To the Apostles.

F. "But you are not the Apostles.

P. G. "All bishops are the successors of the Apostles.

F. "So far as concerns preaching the Gospel, and administering the sacraments, I admit it; but if they claim the power of determining on what terms sins shall be forgiven, they are bound to support their claims by working miracles, as the Apostles did. I repeat what I said just now, for a priest to assume the power of forgiving sins, is no less than *blasphemy*.

"Padre G. insisted that it is not blasphemy, because done in the name of Christ. I repeated again my assertion, and we then began to converse about praying to the Virgin Mary, saints, and angels, and

worshipping images and relics. On this ground, I brought a charge of *idolatry*.

P. G. "No, it is not idolatry. We pray to the Virgin only to intercede for us. We do not adore her; we only venerate her. When we have processions in her honor, we never kneel. But we have in Malta a relic of the very cross, on which our Saviour died; and when that is carried out, we all kneel in honor of our Lord.

F. "An angel from heaven would not allow John to worship him. Peter himself would not allow Cornelius to kneel and worship him. The Bible no where gives permission to pray to any being but God. Yet you pray to others, and you not only ask the Virgin to pray for you, but you ask her to keep you, to deliver you from danger, to direct you, and bless you. As to images, you know that the Bible forbids them in the most positive terms.

P. G. "What you say is incontestable. But asking the intercession of the saints can do no harm. It is all done in the name of Christ, and for his honor, and it is more humble to go to others, than to the Supreme Advocate.

F. "It is always most humble in us to do what God commands; and nothing honors Christ, except what he has required. A great error in your Church is this;—instead of trusting in the blood of Christ alone for the expiation of sin and eternal life, you trust in your acts of mortification and penance, your masses and ceremonies; and instead of depending on Christ as your only intercessor, you resort to others, and add continually to what the Scriptures have said.

P. G. "The Church does no harm in adding to the original sense of Scripture, provided the additions increase the sense, and tend to do good.

F. "We are but poor judges of what is useful on these points, and shall be wise to abide by what God has taught us.

"After much further conversation in which I endeavored to explain, as well as I could, the nature of true repentance and real religion, he left me with a profusion of compliments, saying, 'We differ very little, only in some points of discipline.'"

This kind of discussion was resumed at subsequent periods, and conducted in an animated and interesting manner; but instead of inserting it entire we must, for want of room, refer the reader to the Missionary Herald, vol. xix. p. 174. The communication thus concludes.

"We preach four times a week in English. Our chapel, which accommodates one hundred persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock yard. Our preaching is generally extemporaneous. This is the kind of preaching, to which our hearers have been most accustomed, and which they prefer.

"Our congregations on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists, and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean, in a practical and experimental way. We have several times had at our meeting two young midshipmen, from an English man-of-war, who have become serious in the course of the past year.

"The Malta Bible Society have lately received letters from Mr. Barker, the Bible Society's agent at Aleppo, giving information, that he received, some time since, about 1,000 Arabic Psalters and New Testaments, printed by the British and Foreign Bible Society after the edition of the *Propaganda* at Rome, and that he *sold* the whole *within three days!* The reason why these were sold so much

more rapidly than copies, which the Society had formerly sent into Syria, is, that this translation has the sanction of the Church of Rome. The former copies were of a different translation.

"I have received a letter from Mr. Jacob Van Lennep, in which he informs me, that a meeting of the subscribers to the Bible Society [at Smyrna,] had been held, and a committee appointed, and expresses his satisfaction that the Society is likely to come into operation. I have also received a letter from Mr. Consul Wherry, in which he informs me, that he had written to the Levant Company in England, stating the service which I had performed in the chapel, while the chaplaincy was vacant; that the Company had, in consequence, directed him to remunerate me for my services, at the same rate as their proper chaplains; and that he had accordingly assembled the chiefs of the Factory at Smyrna, when it was unanimously resolved to place at my disposal four months pay, amounting to eighty pounds sterling; for which amount he authorized me to draw on their Treasurer. It would be in vain for me to attempt to express the emotions, with which I read this letter. The merchants who compose the Factory in Smyrna, in their liberality fixed the time at four months, whereas I had preached only two months and a half. I have informed them of the error, and have drawn for fifty pounds, instead of eighty. For all the encouragements we meet with, let us praise the Lord; and when we are disappointed, let us bow cheerfully to his holy will.

"Our minds have, for some days, been deeply interested about sending some Greek boys to be educated at the Cornwall School. The first, to whom we turned our attention, was *Photius Kavasales*, an orphan. His uncle, who has the care of him, offered to commit him to our charge, and Capt. Dewing very generously offered to take him to America free of expense.

"While making the necessary arrangements for Photius, another applied to have us send his nephew. We consented to do so, but he very soon changed his mind. It was not long, however, before the Greek priest called on us, in his full ecclesiastical dress, bringing with him a son whom he wished to send. He made some inquiries about the school, and then about our religion. I told him the boys would be instructed much in the Scriptures, and that on the Sabbath we have preaching on the doctrines and duties of Scripture. I stated also some of the principal doctrines which are generally believed in America. He was much pleased to learn, that we do not believe in *purgatory*, which, he says, is an invention of the Catholics. He finally concluded to send his son, and offered to pay his passage.

"Both the boys speak Maltese, and read and speak Greek and Italian. It is very desirable that pains be taken that they may not forget the two last. As we send them away, our hearts are agitated with hopes, and fears, and anxieties. We commend them to the divine mercy, and to the benevolence and prayers of our Christian friends. We trust all will be done for them that is necessary, and we hope many supplications will be presented to the throne of grace on their behalf."

Besides the two Greek youth mentioned above, a number of others were afterwards sent to this country through the agency of Mr. Fisk and his missionary brethren, who are now receiving a classical education. They give evidence of possessing intellectual powers of superior order. Some of them have, in the judgment of charity, passed from death unto life, and they adorn the Christian profession. One has died, not without leaving some cheering evidence that he died in faith. The others are looking with intense solicitude to their own classic land, indulging the hope that they may one day return, to help kindle up the dying spark of Grecian

genius. Some of them are looking to a still higher object, and hope to become fellow-laborers with the missionaries of the cross in the work of reviving the pure religion of the Gospel in that country of ancient renown, which, to the Christian as well as the scholar, is full of interest.

Mr. Fisk, in a subsequent communication speaks of the employment of the printing press, sent from this country by benevolent individuals, to aid the objects of the Palestine Mission, as promising most desirable and powerful results.

"We have printed four different Tracts in Italian, viz. 'The Sabbath,' 'Dr. Payson's Address to Mariners,' 'Prayers for the seven days of the week,' and 'Dr. Green's Questions and Counsel.' Our printer knew nothing of Greek. I taught him the alphabet, and have spent much of my time, for more than a month past, in the printing room, distributing and examining the types, and assisting to commence printing in Greek. We have just struck off the first sheet of 'The Dairyman's Daughter,' which Mr. Parsons and myself translated, while at Scio. I think the printing will go on tolerably well; but there will be continual difficulties, hindrances, and perplexities, until we have a missionary printer, an able, faithful, pious man. We have taken a Greek boy on trial, to learn the art. He is from Scio; and when the Island was attacked by the Turks, he escaped in a boat, with his mother and brothers, and arrived at Ipsera, whence he came to Malta. His father was at Constantinople, and was one of those who were put to death by the Turks, when the Sciotes revolted."

He adds an interesting notice of a season of Christian communion and fellowship, which he enjoyed just before leaving the Island.

"As there are in the congregation to which we preach, a number of professors of religion, who appear to be truly pious, we thought it proper for

their edification as well as our own, to administer the Lord's supper. Last Sabbath was appointed for the purpose. On the preceding Sabbath, a sermon was preached from the Apostle's words, 'Let a man examine himself, and so let him eat of that bread, and drink of that cup;' and notice was given, that such as wished to communicate with us were desired to call, in the course of the week, and give us an opportunity to converse with them on the subject. Last Sabbath morning, a sermon was preached on the *love of Christ*, and then twenty-one communicants received the holy sacrament. Mr. Wolff and Mr. Deininger were with us on the occasion. The communicants were from six different communions,—the Independent, Presbyterian, Baptist, Methodist, Church of England, and Lutheran. Five of us were missionaries, one of whom was a literal son of Abraham. The circumstances, the place, the assemblage from different communions and nations, made the season one of very tender interest."

CHAPTER IX.

RETURN TO EGYPT, AND LABORS DURING HIS SECOND RESIDENCE THERE IN CONNEXION WITH MESSRS. KING AND WOLFF.

While Mr. Fisk remained at Malta, Mr. King arrived from Paris to join him in his missionary labors, in compliance with a request, which Mr. Fisk made to him, soon after the death of Mr. Parsons. They sailed for Egypt, early in January 1823, in company with Mr. Wolff, and arrived at Alexandria after a pleasant passage of seven days. They carried with them 2,000 copies of the Bible or parts of it, and a large quantity of Tracts.

The journal which follows, written and forwarded to the Corresponding Secretary of the Board by Mr.

Fisk, contains an account of his labors and observations, while in connexion with his fellow laborers, Messrs. King and Wolff.

"*Jan.* 3, 1823. Sailed from Malta in the brig Triune, Capt. Smale. During the voyage we usually had prayers in the cabin, morning and evening, and preaching on the Sabbath in English and Italian. The captain seemed to be friendly to missions, and treated us with much kindness and attention.

"10. After seven days passage we arrived safely at Alexandria. Having cast anchor, the English part of the crew assembled in the cabin, and we read and prayed with them, while Mr. Wolff engaged in the same exercises with the Maltese sailors on deck.

"11. Found difficulty in obtaining lodgings. Finally took rooms in the house of a Jewish family. The house is old and dirty, with broken windows, doors, and floor. We have one small room for our trunks and beds, and one end of a large room, in which we sit, eat, read, write and receive company, while the family occupy the other end.

"Mr. King called on Mr. Drovetti, the French consul general, to whom we had letters of introduction, and was received with much politeness. Afterwards we conversed with a Jew. Endeavored to impress on his mind the truth, that Jews and Gentiles were all under sin—told him that Jesus Christ was the great Prophet of whom Moses spake; that the reason, why the Jews were now scattered over the world, and for eighteen hundred years had been suffering the wrath of God, was, that their fathers had crucified the Lord of glory; and that they would continue in their present bondage, till they should acknowledge Jesus of Nazareth as their Messiah—told him that the blood, which they had imprecated upon themselves and their children, is that alone which can cleanse from sin, and fit us for heaven. The remarks were concluded by quot-

ing to him the words of David; 'To-day if ye will hear his voice, harden not your hearts.' He listened with attention. In the evening conversed with the family in the house, where we lodged, and endeavored to show them, that Jesus Christ is the Messiah they have so long expected.

"*Sabbath*, 12. In the morning Mr. King preached in the house of Mr. Lee, the English consul, to about eighteen hearers who were attentive and solemn. After sermon the captain, with whom we sailed from Malta, remarked, that while hearing the sermon, he seemed to have a view of Christ which was food for the soul; and that since we had been on board his vessel, he had felt a conviction which he never had before, of the truth of the holy Scriptures, and of the efficacy of the Gospel on the hearts and lives of men. Thanks to God for any good, of which we may have been the instruments.

"We had a long discussion with a number of Jews at our lodgings. The conversation was sometimes in Italian, and sometimes in Hebrew. We read to them several portions of the Old Testament, and then of the New; showing them from Gen. xlix, 10; Is. liii, &c. that Jesus of Nazareth was the Messiah. An interesting conversation took place between Mr. Wolff and these Jews.

"A discussion followed about Zech. xii, 10. We then proposed to Mr. W. to pray with them in Hebrew, and he offered the following prayer: 'Our Father, our King, send down into our hearts thy Holy Spirit, that we all may know the iniquity of our hearts, and be persuaded, that we need a Saviour. Holy One, blessed be thou, and blessed be thy name, who art blessed in thyself, have mercy upon these descendants of Abraham, Isaac, and Jacob, who are now sitting with us to hear words of thy only begotten Son, Jesus of Nazareth; and give to them thy Holy Spirit, that they may hear and understand, and look upon Him, whom our ancestors pierced;

look upon Jesus of Nazareth, as their Lord, and their Righteousness. Amen.'

"After this they were more attentive and serious than before, but wished to refer continually to the Talmud. Mr. W. told them, that Moses commanded the Jews, not to add to the words he had delivered, nór diminish aught from them; and then showed, that the Talmud does both.

"Towards the close of the evening Mr. King addressed them as follows: 'Daniel was one of your best prophets, a man of wisdom and of an excellent spirit. In his time Israel was in captivity for their sins. And when Daniel knew by their looks, that their captivity was nearly accomplished, he set his face towards God with supplication and fasting, and confessed that he had sinned, as well as his fathers, and all Israel near and afar off. You have now been in captivity eighteen hundred years, and surely you cannot be so proud, as to think yourselves better than the wise and excellent Daniel. It therefore becomes you to ask; Why are we so long in captivity?—and to set your faces towards the God of Daniel with supplications and fasting. The reason, why you have been scattered and peeled, and dispersed over the earth for eighteen hundred years, is, that your fathers have crucified the Lord of glory, and imprecated his blood upon their own heads, and upon their children.—Will you now kneel down with us and pray?'

"This has been a most interesting Sabbath. Could our friends in Europe and America have been with us, we are sure their hearts would have rejoiced; and they would have been excited to greater exertions in behalf of the Jews.

"13. We went together to the tomb of our departed brother Parsons. We kneeled on the stone that covers his grave, and each in succession offered a prayer, giving thanks for the grace bestowed on him, and for the good he was enabled to do, while

he lived; and praying that we might be excited to renewed diligence in our Master's work, and be prepared to die as our brother died. We then sung a funeral anthem:

'Brother, thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown.' &c.

The scene was so affecting, that we could not refrain from shedding many tears. We endeavored to renew our sacred vows, and left the place with earnest desires to do good to the living while we have opportunity. As we returned, we passed over the ground where once stood the renowned city of Alexander, winding our way amidst the wreck and ruins of ancient grandeur, which favored our mournful reflections, and served to impress more deeply on our minds, that all earthly things are uncertain and transitory.

"14. Supplied some English ships with Tracts. Rabbi Jacob called on us with some other Jews, with whom we conversed on the subject of redemption through Jesus Christ. Called on Doct. Marpurgo, and spent a long time in endeavoring to prove to him the authenticity and inspiration of the Scriptures, and urged upon him the importance of coming to Christ without delay, as the only means of salvation. In returning to our lodgings we met four Jewish Rabbies, who appeared to be strangers. Mr. Wolff said to them;—'Peace upon you.'

"Rabbies. 'Peace upon you.'

"Mr. W. 'When did you arrive in this city, and whence did you come.'

"Rabbies. 'We came from Stamboul,' (that is, Constantinople.)

"Mr. W. 'Will you go with us to our rooms, take a cup of coffee, and converse together?'

"Rabbies. 'This is to us verily a great honor.'

"Having arrived at our rooms, Mr. W. opened the prophet Isaiah, and told them, that the Prophets speak of Jesus of Nazareth. One of the Rabbies replied; 'the lip of truth shall be established for ever, but a lying tongue is but for a moment.' After a little conversation, Zech. xii, 9, 10, came under consideration. They gave a forced and fanciful interpretation which was easily answered, by simply reading the passage in its connexion. They made the following reply;—'My lord, we are come from a distant land, and by sea were sick with a great sickness; and therefore our mind is a little confused with confusion, and we cannot therefore speak to-day words of wisdom and understanding and skill; for you must know, my lord, that we are wise with wisdom, and we are comely men, and honored with great honor, and sit in the first seat at the table of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One, blessed be He, and blessed be his name; and then you will be astonished with great astonishment.'—After Mr. W. had read a few chapters of the Hebrew Testament to them, they departed.

"Went to the Roman Catholic convent of Terra Santa, entered into conversation with two monks, and they invited us into their room. We spoke to them about their devoting themselves continually to fasting and prayer. 'Yes,' said they, 'we pray to God the Father, Son, and Holy Ghost—and to the Virgin, and the saints.'—'Ah,' we replied, 'to the saints? This is something we have never seen in the Bible. We are commanded to pray to God, and to Christ; but we no where find, that we are commanded to pray to saints.' They zealously defended the practice on the authority of popes, fathers and councils. We read to them 1 Tim. iv, 1—3; and inquired what they thought of it. One said, it was against the Catholic church, but denied that it belonged to Scripture; alleging that our Tes-

tament was incorrect. We assured them, that it was the language of St. Paul, and a true prediction of some who would apostatize from the faith, who were to be known by two signs, viz. 'forbidding to marry,' and 'commanding to abstain from meats,'—two signs which exactly described them and their Church.

"Being over-heard by the curate, he sent a request to have us come to him. We went, and meeting us at the door, he asked, if we had come there to dispute. We told him we came to see the Superior, and were disappointed in not finding him at home. He began to rail loudly against the English, saying, they were all 'excommunicated, without a priesthood, and going to the house of the devil.' We stood at the door, and spoke concerning the best means of learning the truth, such as prayer, a docile and humble mind, and the spirit of the Gospel. We said to him;—'a minister of Christ ought to speak with humility and kindness.' He replied, 'Yes,' and lowered his voice. But it was not long before he began to be in a rage again. He declared that he would preach against us with all his might. After awhile we succeeded in calming him a little, and requested him to show us his library. While we were looking at his books, he began to rave again, saying, he did not wish to converse with us, pointed to the door, and advised us to go. We addressed him on the duty of *praying*, not as the pharisees did, but with an humble and contrite heart; told him we were all rapidly hastening to eternity, and must soon appear before God to give an account of ourselves. He interrupted us, and demanded, why we preached to him. We replied; —'Because we cannot but feel, that you have perverted the Scriptures, and received instead of them the traditions of men. We are acquainted with many of your Church, and find that your influence is not good; and you must stand before God, and give an account.' At this, which we uttered, as

mildly as we could, he assumed the appearance of a mad-man, and walked hastily across the room, saying; 'We are the true Church;—we are illuminated by the Holy Ghost. I can teach you, and not you me.' We then asked him, if he were not sensible, that he did not exhibit the meek and humble spirit of Christ. He replied; 'When men go about in this way, vomiting poison, I would *crush* them under my feet'—and stamping violently on the floor, he pointed to the door, and said; 'You had better go.' Finding all attempts to obtain a calm discussion in vain, we left the unhappy man in the midst of his rage, grieved that any one, who could manifest such a spirit, should ever be called a minister of the Prince of peace.

"15. Spoke with a Jew who said, this is no time to make proselytes; but if the Jews would all agree to renounce their religion, he would gladly do it; as he considered the question at issue merely a point in metaphysics. Had a long discussion with four young Jews who came to our rooms. We gave them Tracts, and lent them a Testament.

"We visited the Coptic convent. Inquired about their time of beginning, and manner of spending the Sabbath. The priest informed us, that they begin it, when they rise in the morning, and spend it in prayer and religious exercises. We inquired, whether they approved of giving the Bible to all the people. He answered; 'Certainly—for Christians, Copts, Abyssinians, Catholics, Greeks, all have but one Bible.' On parting, we gave him an Arabic Genesis, an extract from Grotius on the truth of Christianity, and a homily on reading the Scriptures. An aged Catholic priest called on us. He conversed like a zealous Catholic, but very calmly and civilly. His arguments were such as Catholics generally use, viz.; 'Tu es Petrus,' &c. At six o'clock I preached in the consul's hall in Greek to about 120 or 130 hearers. To see so many was indeed encouraging.

"17. Called on the Danish consul, and conversed with him on the subject of religion, and urged on him the importance of attending to the concerns of the soul, while it is called to-day. What we said he received kindly. Two or three other gentlemen were present, one of whom began to talk violently, saying, he did not believe God would ever damn men for not believing in Jesus Christ. We asked; 'How do you know the character of God?' He answered. 'From nature.' 'If you judge in that way merely,' said we, 'you have reason to tremble. For it is possible, that the same God, who destroyed the inhabitants of Aleppo by an earthquake, and the cities around Mount Etna by torrents of Lava; and who has caused so much pain and death in this world by plague and pestilence, may make you miserable in another world forever.'

"We learned to-day, that the Superior of the Catholic convent has requested Mr. Thorburn, who acts as consul in Mr. Lee's absence, to prevent us from preaching in Italian. In the evening the four young Jews called upon us, and returned the Testament which they had borrowed, and said, they had read much in it, and had found nothing bad. We read to them Rom. iii, and addressed them at some length on the subject of the law, the corruption of human nature, and the way of salvation. They said; 'If we sin without knowing it, God will forgive us.' Our reply was; 'Unfortunately we sin when we do know it, we sin against light, we sin with the commands of God before our eyes. How then can we be pardoned?' They answered; 'If we repent and do not sin again, God will forgive us.' 'But alas,' we said, 'we sin not merely once or twice, but continually. Suppose a king makes a law, and subjects break it; but they repent, and he forgives them—again they violate it, then repent, and again he forgives; what would be thought of such a government?' They remarked; 'All would laugh at it.'

'And can you then believe, that God governs the world in this way?' They made no answer, and we addressed them on the need of an atonement, stating also the leading doctrines and duties of the gospel.

"19. Doct. Marpurgo, the Jewish physician tells us, that there is much talk concerning us in the city. The Catholic priests are violent against us, though the people are generally in our favor.

"20. We have spent ten laborious, and we hope profitable days in Alexandria. During that time we have distributed 1000 Tracts, given away 70 copies of the Bible or parts of it and sold 100 for 440 piastres. These have been distributed among all the different classes in the place. We praise God for the success he has given us, and pray for his blessing on our labors. In the afternoon we left Alexandria in a large boat, called a maash, for Rosetta and Cairo. In the night a gust of wind nearly upset our boat.

"21. A Turkish soldier from the shore called to our men, and wished to come on board and go to Cairo. We did not stop for him, and he fired his musket to intimidate our men; but we were sailing so fast, he could not overtake us. Just before night we left the canal, and entered the Nile.

"22. Awoke and found ourselves near Rosetta. Landed about 9 o'clock, and found Signor Bochor Carano, the dragoman of the English vice consul, at the shore ready to receive us, having received information by land, that we were coming. We accordingly removed our baggage to the house, which we found without the least article of furniture. We spread our beds upon the floor, and used our trunks and chests for tables and chairs. Soon we went with the dragoman to pay our respects to the musselim. We left our shoes at the door, and entered his room. He received us very civilly, and invited us to sit near him on the sofa. Coffee was

served up first, and then long elegant pipes were brought forward. Five or six moolahs were sitting with him; one of whom he recommended as a very learned man. Eight or ten soldiers, armed with pistols and long swords, stood before the musselim, to wait on him and his company. He was quite affable, and showed us some books and manuscripts. We told him, we had Arabic books, and proposed sending him some. On returning to our rooms we sent him a Testament, a Psalter, and a copy of Genesis. After looking at them, he said; 'These books are not for us,' and sent them back. Disappointed, but not discouraged, we commenced our labors among other classes of people. Visited first the Greek convent, then the Coptic, and in our way visited a school, and distributed among the scholars Arabic Tracts. Disposed of some books to the Copts. Towards evening we went to the synagogue, where Mr. Wolff discussed the great subject of Christianity at some length. We spent part of the evening with several Copts at one of their houses. We explained to them our object in distributing the Scriptures, and then proposed to unite with them in prayer. The population of Rosetta was estimated by the dragoman at 12,000, mostly Mussulmans.

"23. Went to the mouth of the Nile. Rode on jack asses through gardens and groves of palm trees, along the west bank of the river, passed the fort which commands the entrance, and then came in sight of the sea in an open country. After riding half an hour longer, we came to an isthmus, lying between the Nile on the north and the billows of the majestic sea on the south. Here we left our guides and animals, and walked along the peninsula on the shore of the river for an hour, till we came to the point of land, where the west branch of the Nile empties into the Mediterranean. The mouth of the river is dangerous for vessels, on ac-

count of the boghaz, or bar, where many vessels are lost. The water foamed at the bar, as if a reef of rocks lay across the whole mouth of the river. Rosetta is built of brick; the houses are higher, and the streets wider than in Alexandria. It is in a declining state, and has but little trade.

"24. In the morning we sailed for Cairo. During the two days we spent in Rosetta, we distributed 100 Tracts, gave away six, and sold thirty copies of the Scriptures.

"*Sabbath*, 26. Spent most of the day in social prayer, and in reading Baxter's Saint's Rest. In the evening there was a total eclipse of the moon. The Arabs, both in our boat and on shore, were much alarmed. The rais (captain of the boat) said his prayers; and as the darkness increased, we heard the cries of a multitude on shore. We were passing a village, as the moon became totally eclipsed, when the inhabitants were in consternation and uproar. We could hear nothing but the outcries and prayers of men, women, and children—'O God and the Prophet'—'O God and the Prophet'—'Most merciful God'—'Most beneficent God'—'O Lord, O Lord'—'War, war, war'—'O God, have mercy on us'—'Lord spare us'—'O Mahommed.' Such were the cries that filled the air incessantly. We asked the Arab boatman, what they thought of it. They supposed it denoted a revolution, and was in consequence of the oppression inflicted by the pasha on the Arabs in exacting money.

"29. Towards evening the lofty pyramids were in sight.

"30. At 4 o'clock P. M. we landed at Bulae, rode to Cairo, called on Mr. Salt, the English consul general, and then took lodgings in the Frank Locanda, or boarding house. We hire rooms, but provide our own food."

In Cairo Mr. Fisk was occupied in the distribution of the Scriptures and Tracts. In company

with his associates he called upon the high-priest of the Talmudist Jews, and discussed at considerable length the meaning of various passages of Scripture. The peculiar use of the word Elohim, as applied to God, was considered. It was found that the only oracle on which the high-priest depended for his views of interpretation, was the Talmud. Speaking of the new heavens and new earth, which God had promised to create, he observed, that at the expiration of 6000 years from the creation, the grand Sabbath of a thousand years would commence. He was questioned respecting Is. ix. 12, where the people of Zabulon and Naphthalim are said to have seen a great light. He remarked, that at the time of the creation the light was so bright on the first day, that it would have been too strong and dazzling for the eyes of men; and shone not only on high mountains, as Sinai, but even illuminated the deep dark vallies of Naphthalim and Zabulon;—that on this account God altered his plan, and substituted the sun and moon, which would emit a softer light. "Such," observes Mr. Fisk, "is the stupid nonsense, such the foolish absurdities, which learned Rabbies advance, in order to evade the truth as it is in Jesus."

"*Feb.* 1. Early we went to two Jewish synagogues during their religious service. Afterwards visited that of the Caraites, and then went to the house of their chief Rabbi. While at the synagogue, they inquired our names, and then gave us their benediction in Hebrew, which being translated is as follows,—'The Lord bless with a blessing Pliny Fisk, the son of Fisk, and give him of the dew of heaven, and of the fatness of the earth, and permit him to enter Jerusalem.' The last sentence probably implies a wish for our happiness and success in general, and particularly salvation. This benediction they pronounced upon each of us.

"3. We were introduced to Abu'l Cassim, a Persian, and formerly a dervish and a soofi, but

now employed by government in copying the Koran. Mr. Wolff conversed with him in Persian, and requested him to tell us the meaning of *soofi*. He answered; 'A soofi is one, who with purity of intention becomes, as it were, a friend to the whole human race, and sustains a friendly relationship to every religion. Thus it was in the time of our Lord the Prophet—(upon whom be the mercy and peace of God.) In this way the chosen disciples, who were worshippers of God in the darkness of the world, were clothed in the dress of *suf*, i. e. hair-cloth. Therefore they received the appellation, *soofies*, who were celebrated as the true worshippers of God. They do not go to the mosques; but assemble at midnight, and continue their worship till morning. Their worship consists in naming the attributes of God, and in meditation, and in doing no evil.'"

In the evening Mr. Fisk speaks of their observing the monthly concert of prayer, in company with a Mr. Warton, who has been several years in Persia, and by whom they sent for distribution in that country a box of Testaments, and Hebrew and Arabic Tracts. Having spent a week in Cairo, arrangements were made to visit Upper Egypt. An account of his researches in that part of the country will follow.

"*Feb.* 6. After putting every thing on board our boat, we dined with Mr. Lee at his residence on the banks of the Nile, between Bulae and old Cairo. At dinner Mr. Lee read to us a letter from his dragoman at Alexandria, giving the information, that a high degree of fanaticism had been excited among the Mussulmans at that place, by our conversation, preaching, and the distribution of books; that immediately after our departure, the musselim gave orders to collect all the books we had distributed; and that, if we had remained a few days longer, we should probably have been in personal danger. We heard a verbal report nearly to the same effect a

few days ago. In view of this we can only commit our way to the Lord, pray for his guidance and blessing, and encourage ourselves by saying, 'If the Lord be for us who can be against us?'

"After a delightful walk with Mr. Lee and his family in a spacious garden of palm-trees, adjoining his house, we took our leave, and embarked at five P. M. in a small boat, committing our past labors and future proceedings to the divine blessing. It is a highly important circumstance in favor of missionaries and the Bible Society, that there are in Egypt two consuls, Messrs. Salt and Lee, whose influence is so decidedly in our favor. We sailed with a fine breeze till ten, and then moored for the night, near the place where ancient Memphis stood, the city of the Pharaohs.

"10. We remember, this morning that it is a year, since the death of our dearly beloved brother Parsons.

"After breakfast we visited the bishop. Our way to his house was through a dirty, narrow lane, and all the people we saw, looked like very misery. We saw several little children, (some in the arms of their mothers,) who appeared sickly, and their eyes were covered with flies, which seemed to hover about them as about a carcase, and no one drove them away. Even the mother did not seem to regard the sufferings of the infant in her bosom. The bishop, whose name is Thomas, is an old man, upwards of eighty, habited in a coarse, blue mantle, with a turban of the same color. His long white beard formed a fine contrast with his swarthy countenance. We showed him the patriarch's letter which he read, and then invited us to sit down. Though so old, yet he can see to read even small print without glasses. He showed us several Arabic and Coptic books, all manuscripts, except an Arabic Bible. We inquired where he obtained that. He said, 'A friend like yourselves brought it to us.' This

was no doubt Mr. Jowett, who, during his journey into Upper Egypt, four years ago, distributed upwards of twenty Arabic Bibles, all he had with him. We offered to purchase some of the manuscripts, but he refused. We showed him several of our books, and offered them as a present, but he declined receiving them, and said they had an abundance of books already. His conduct probably arose from his ignorance and indifference, rather than from opposition. When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. The table was a wooden frame, eight inches square, and a foot high. On this was placed a large pewter platter, with four dishes on it. One contained boiled eggs, another preserved dates, and the other two soft cheese. Small loaves of bread were laid in a row around the dishes. This was the bishop's dinner. We seated ourselves, with him and two or three others, on the floor. A servant then brought water, that we might wash each his right hand, as that was to serve instead of a knife, fork and spoon. Before eating, the bishop made the sign of the cross, and asked a blessing. Of liquor there was only one kind, the water of the Nile, and we all drank from the same brown earthen jug.

"At one P. M., we left Minie, and toward evening we began to pass by the grottos in the hills, east of the river, which were inhabited by the hermits in the fourth century, and where the early Christians, in times of persecution, found an asylum.

"14. Went to a village called Bladia, which consists almost entirely of Copts. On entering the village, saw a boy with a book in his hand reading; went up to him, and then discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of twenty-six children, all engaged in writing Arabic

and Coptic on plates of tin. This was a Coptic school.

"17. At two P. M. we arrived at Siout, the seat of government for Upper Egypt. Ahmed Pasha is now the governor. We had a letter to him from Mohammed Ali Pasha. This was given us as a passport. We found the pasha himself was gone to quell an insurrection among the Arabs in the country. We found the kadi or judge, sitting at the gate, to whom we made known our business. He invited us to sit with him, and told us the pasha's lieutenant, who now acts in his stead, was gone to dinner. He ordered coffee for us, and sent to inform the governor of our arrival. After we had waited awhile, the dignified personage came. He was on horseback, preceded by six grooms, and followed by a large retinue. He went into a small presence chamber, and the kadi immediately took us to him. He received the letter, ordered coffee, conversed a little while with us, and then called a writer, and commanded a passport to be made out for the rest of the journey. We then took our leave, and went to the Coptic bishop. His name is Michael, and his appearance and conversation indicate an unusual degree of intelligence. He seemed gratified that we had brought the Scriptures for distribution, and when we proposed leaving some for sale, he spoke to three priests, to go with us to the boat, and take them. He thought fifty or sixty would be wanted; we accordingly left fifty Testaments.

"About two P. M. we arrived at Abutig on the west bank. Went to call on the roumus, or head priest. Sold a few books, and returned to the boat. Several Copts came and bought books, and we gave ten to a young man to sell during our absence.

"20. As we were walking on shore, a Copt, from Abutig, came to us, and wished to purchase ten Testaments to sell again. We let him have them at a very low price. The circumstance has encour-

aged us much. It indicates a desire among the people to possess the Scriptures; for in this country the Christians are so poor, that they will not *purchase* books, even at a low price, unless they really want them.

"21. In the morning passed a village on the west, called Souhadg. Near it was the encampment of the pasha's Nubian troops, who are learning European tactics.

"About noon we arrived at Akmin, a considerable town on the east. Took books and went to the Coptic church. We there found the roumus, who immediately purchased some of our books. Saw also four or five priests. There are six or seven in Akmin, and several hundred Coptic houses; some said five hundred. We sat down in the yard before the church, and offered our books to those who were present. The information was circulated, and others came to buy, and we were obliged to go repeatedly to our boat for more books. Took our stations in different parts of the yard, and the roumus and priests sent for the people, and assisted us in selling. How different their conduct from that of the Catholic priests in Alexandria! Before nine in the evening, we had sold ninety, and given away nine books, besides Tracts. In the evening there fell a few drops of rain, but scarcely enough to be perceived.

"In the evening we arrived at Minshich, a village on the west. Near it another company of soldiers had their tents. We took books and called on the roumus. His name is Rafael. He received us first in a stable, where were two jack-asses. After reading the patriarch's letter, and conversing some minutes, he took us through another stable, in which were buffaloes, and then up stairs to his own apartments. These, however, had but little more of neatness about them, than the stables we had passed through. There was so much dirt and smoke, as seemed to render the rooms really uninhabitable.

A bottle of *rakee*, (a kind of brandy,) was produced. The roumus drank first, out of a kind of coffee cup, and then offered to us. He continued to drink, at short intervals, the whole evening, in a manner not at all calculated to give us a favorable idea of his temperance. He told us there are two other priests, and about thirty Coptic houses, in the village. We supped with Rafael. The floor was our seat. The supper consisted of one dish of meat, one of soup, and bread. We ate the soup by dipping pieces of bread in it, and from the meat each one helped himself with his fingers. Several Copts came in, and we sold a few books, gave away a few, and exchanged others for a Coptic manuscript, a folio volume of prayers and extracts from the Scriptures. The poverty and misery, in which these people live, is almost beyond description.

"24. About noon saw four or five crocodiles, the first we have seen. They were lying on the sand near the water. Came so near them in the boat, as to attract their attention, and they plunged into the river; but we were unable to get a very near view of them. The crocodile is said to move with great rapidity. Our boatmen confirmed this statement. His appearance, however, as we saw him, would indicate clumsiness rather than agility. He has four short legs. His body and tail resemble a fish in form.

"A little after noon passed Girge on the west, which was formerly the capital of Upper Egypt. It has its name from St. George. As the wind was in our favor we did not stop. Here the mountains on the east come very near the river, and are full of grottos.

"25. When walking on the shore we noticed the *doum-tree*. It is the palm of Thebais, or Upper Egypt, but it differs from the common palm, being neither so large, nor so high; the body of the tree is smoother, the wood seems harder, and the tree often has several branches. The common palm-tree

grows high, perpendicular, and without branches. The trunk of the tree does not increase from year to year in size, like other trees, but only rises higher, You see, therefore, in a grove of palms, the trees which are ten or twenty feet high, just as large as those from fifty to one hundred feet. 'The trunk of the tree is not solid, like other trees, but its centre is filled with pith.' In fact the tree, when cut down, seems more like a bundle of straws, or splinters closely bound together, than like timber. The date is the fruit of the palm-tree. The fruit of the doum is several times larger than the date, and totally different from it. Gibbon says, 'The diligent natives celebrated, either in prose or verse, the three hundeed and sixty uses, to which the trunk, the branches, the leaves, the juice, and the fruit of the palm were skilfully applied.' We have not had occasion to make three hundred and sixty uses of it; but, besides eating of its fruit, and using the wood for fuel, we have slept under roofs made of its leaves, and on bedsteads made of its branches. It has served us for baskets, mats, brooms, ropes, cages for poultry, and walking sticks. In crossing canals, it has been our bridge, and we have eaten honey made (according to the account of the natives,) from its sap. 'The palm is crowned, at its top with a large tuft of spiring leaves about four feet long, which never fall off, but always continue in the same flourishing verdure.'* Dr. Harris, in his Natural History of the Bible, has given a great deal of information on this subject, as well as on others, of which he treats.

"27. Most of the day there has been a strong wind. About noon the sandy mountains being near us on the west, and the wind blowing high from that quarter, the air was filled with sand, driven before the wind like snow in New-England, when a heavy north-west wind follows a fall of light snow. It came into our boat, and even into our cabin, so that our clothes and books were covered with it.

* Psalm cvii, 12—14.

"About sunset arrived at Negadel, on the west bank. The greater part of the inhabitants are Copts. Waited on the roumus. He read the patriarch's letter, and looked at our books; but said they had already a plenty. He paid us no farther attention, but soon walked away. We sold a Testament and a Psalter, and then a priest named Antonio invited us to his house. He had an Arabic Bible, which he received from Mr. Jowett, whose name he remembered. He said he had read the whole of it, and was much pleased with it. Sold a few more books, and exchanged a few for Arabic and Coptic manuscripts. The conduct of the roumus was undoubtedly the cause of our selling so few. We will not even conjecture, whether his conduct arose from a natural incivility of disposition, or from religious bigotry, or from ignorance, or a mistaken opinion of our design. 'To his own Master he standeth or falleth.'

28. About sunset we arrived at Thebes, in twenty-two days from Cairo. Here we met with two companies of travellers; one on their way to Assouan, consisting of a Polish baron, whom we knew in Cairo, one Englishman, and one German; the other company are returning from Dongola, and consists of a Russian count and two Germans. In the evening these gentlemen called on us in company with Mr. Rifand, a Frenchman, who has been here several years engaged in researches.

March 1. "We called on the Coptic priest Makar. He bought a Testament, and the book of Genesis, and told us there were sixty Coptic houses in the Luxor, and three priests. Many persons were present, but none of them could read.

"In the afternoon, we took a view of the temple of Luxor. Before the principal gate-way are two immense statues of granite in a bad state of preservation. The body of each statue is about nine feet in diameter, from side to side. One of them has an

obelisk at its back, of the same height, and covered with hieroglyphics. The other is supported by a large granite slab. Before the statues are two obelisks like those of Alexandria and Hieropolis. The wall is standing, about fifty or sixty feet high. From the top of it we had a good view of the village. We saw the stupendous ruins of this ancient temple; around it immense heaps of rubbish; and in the midst of the ruins and rubbish, one hundred and fifty or two hundred mud huts. Such, indeed, is the appearance of these huts, that you scarcely seem to be in an inhabited village. The temple seems to have consisted of two principal parts, one near the gate we have mentioned, and the other connected with it by a passage now indicated by two rows of columns, seven in a row, each about thirty feet in circumference, built of stones four feet thick. Beyond these columns are a variety of apartments, the walls of which are covered with hieroglyphics; and there are in all not less than one hundred and fifty, or two hundred columns of different forms, sizes, and heights. In these apartments without doubt, were once offered pagan sacrifices.

"Yesterday we made known our wish to take lodgings for a few days on shore. To-day we heard of a house belonging to the government, which might be had. In the evening we went to look at it. In the lower apartment we found some Arabs sitting on the ground at supper. There was a jackass in the same room. Passing by them we came to the stairs. Three or four of the steps were broken down, so as to render it almost impossible to ascend. On reaching the top, we found the floor of the rooms was made thus:—Beams of the palm-tree supported small branches of the same and reeds, and these were covered with earth, so that the chamber floors had nearly the same appearance, as the streets. In the first room the branches,

which supported the earth, having given away, there were several holes so large that we got over them with difficulty, and, on entering another room, we found the floor so weak, that it shook under our feet, and we dared to walk across it only with a very cautious step. In this situation our light was extinguished, and we had some apprehensions about our return, until an Arab brought us another light. Each room had large windows which were entirely open. The roof was of bushes and had several apertures, some of them large.—Such was the house offered us in Thebes; and probably it would not have been easy to procure a better. After looking at this, we resolved on remaining in our cabin, though it was small and much infested with vermin.

"*Sabbath*, 2. In the morning we read the Scriptures in Romaic to our servant, and gave him religious instruction. We then spent a season in social worship. On this occasion we read from the journal of Brainerd an account of his conversion and trials. We were led to contrast this monument of Brainerd and his character with the character of Busiris, Osymandias, Cesostris, Cheops, and Cephrenes, and the monuments which they raised to perpetuate their glory. All their cities, mausoleums, temples, and pyramids, seemed insignificant, compared with the crown of glory which Brainerd won. They shall perish; most of them indeed have perished already; but this shall remain forever.

"3. Visited the temple of Carnac. It is a half-hour's ride from Luxor. We spent about four hours in looking at its ruins. We entered by a gateway, on the south side, and near the west end of the temple. In coming up to the gate, we passed between two rows of Sphinxes, fifty in a row. Some were almost entirely destroyed, and the heads were broken off from them all. Those that were most entire, had each a statue of some god before it, and of the same piece with itself. We then came to the outer

gate. The whole column is forty feet square, and, as nearly as we could judge, seventy high. The passage is eighteen feet wide. From this we advanced between two rows of sphinxes, ten in a row, about forty paces to a second gate, which opened into an apartment where stood thirty columns, twenty feet in circumference. Passing a third gate we entered another apartment, in which are eight similar columns. We then came apparently to the end of these ruins, and found ourselves among the dirty huts, which now compose the village of Carnac, and are inhabited by ignorant and miserable Arabs, all Mussulmans. The number of dogs was to all appearance nearly equal to that of human beings. Advancing two hundred paces, we came to an immense pile of walls, columns, &c. This is the most interesting and magnificent part of the temple."

Mr. Fisk has given a minute description of this part of the temple—the magnificent apartments, large columns, statues, sphinxes, and obelisks, connected with this immense pile, and thus concludes:—

"The extent of the temple from the south gate to the north is about six hundred and sixty paces, and from the east to the west, about five hundred and twenty. The walls are very thick, and generally covered with hieroglyphics, We are sensible this is but a very imperfect description of what remains of the temple of Jupiter at Carnac. Ruins so stupendous, after the lapse of three or four thousand years, show that the temple, in the time of its glory, must have been magnificent beyond conception. But as these walls and columns are now falling and perishing, so all human glory will soon fade and wither in the dust. But there is a Temple, whose columns shall never fall, and whose glory shall never fade; whose worship shall never cease, and whose inhabitants shall never die. O that when all earthly temples and palaces shall be buried in one

universal ruin, our spirits may be found worshippers in that imperishable temple.

"4. Luxor and Carnac include what remains of Thebes, on the east side of the Nile. At an early hour we fell down the river a little way in our boat, passed to the other side, took jack-asses, (without saddles, or bridles) and rode to Gornon, about one hour from the river. We stopped at the house of Mr. John Athanasius, to whom we had a letter from Mr. Salt. He is a Greek, and has spent several years at Thebes, making excavations, and searching for antiquities, in the employ of Mr. Salt. He lived sometime in a tomb, and then built a house over it, which he now inhabits. He spent the day in showing us the antiquities of the place. We set out first to see the tombs of the kings. In our way we passed over a high mountain. The east side of it, is called Hieropolis, is full of grottos, from many of which mummies have been taken. These are now inhabited by Arabs. From the top of the mountain we had a fine view of the plain of Thebes, with all its wonderful antiquities. We descended the mountain, and reached the tombs in an hour after leaving the house. We first entered the tomb, which was opened by Belzoni and others in the employ of Mr. Salt, in 1817, and which is therefore called Mr. Salt's. We entered by an avenue eight or nine feet wide, and about as high, descended twenty eight short stairs, then walked thirteen paces still descending, then twenty-five more stairs, then eighteen paces which brought us to the first set of chambers consisting of three apartments, one eighteen feet by fifteen, and the others thirty feet square, and ten or twelve high. Then descending eighteen stairs and ten paces, we came to a second set of rooms. The principal one was fifty feet by thirty. Here, when the tomb was opened, was a sarcophagus of alabaster, which has been removed to London, and is now in the museum. Adjoining

this is a room thirty feet square, on three sides of which is a projection which forms a kind of table. There are also two side chambers, eight or ten feet square, and seven high. In the different rooms are a number of insulated pilasters. All the walls of the rooms, and of the passages, are covered with hieroglyphics of the finest kind, not, like most hieroglyphics, in *intaglio* but in *alto relievo*. In one place are portrayed priests dressed in white, handling serpents; in another, persons offering sacrifices; in a third, a company of prisoners; in a fourth, dead bodies, &c. All these apartments are cut out of the solid rock. How much labor to prepare a tomb for one man."

Mr. Fisk visited other tombs which he also describes. He was informed that twenty-six or twenty-seven of the tombs of the kings are now open. It is stated on the authority of Strabo, "that it was commonly reported, that there had been forty of these monuments, and that the Thebean priests gave an account of thirty-seven." He visited the temple of Memnon and of Isis.

"Thence we went to two collossal statues of Memnon. They are not very far from the temple of Memnon, and are in the sitting posture, with their faces to the east, and both of the same size. The south statue is of one stone, and almost entire. The other had been broken, (it is said by Cambyses,) and has since been repaired. The upper part is built of stones of a different kind from the original. On the legs and feet of this are a number of inscriptions, several of which are published by Hamilton. They relate to the sound which this statue is said to have uttered at sun-rise. Rollin quotes Strabo as saying, that there was at Thebes a statue of Memnon, which uttered a sound when the beams of the rising sun shone upon it. The size of these statues is enormous. We stood on the pedestal, and measured twelve feet on the leg, and still wanted consid-

erable of reaching the knee. Hamilton says, 'The height of the leg and foot is eighteen feet five inches, and the length of the little finger, four feet five inches.' The name of Memnon is connected with a temple, a tomb, and several statues at Thebes; but who this Memnon was, or where he lived, it is not easy to ascertain. From these statues we returned to our boat at Luxor in the evening.

"We have now taken a glance at what remains of one of the most ancient, and one of the most magnificent cities of the world, which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate. Her proud monarchs, and their abject slaves, now sleep in the dust, and their spirits receive their just reward from Him who is no respecter of persons.

"5. Between nine and ten A. M. we took our leave of these immense and magnificent ruins, and set our faces again toward Cairo, highly gratified in having seen, though but hastily and imperfectly, these interesting antiquities; but still more highly gratified in having been permitted, to supply so many nominal Christians, in this land of darkness, with the invaluable Word of God.—We had no wind, but floated along with the current. About 5 P. M. passed Negadeh.

"6. About nine A. M. we arrived at Kene, on the east bank. Went into the town with books for Mallem Boulus, (Paul,) who is mentioned in Mr. Jowett's Researches. *Mallem* is a title much used among the Copts. Its import is *learned*, or a *teacher*. Many of the Coptic mallems are clerks and writers for government. Mallem Boulus was with the musselim. A man was sent to inform him of our arrival, and he immediately came to see us. We showed him the patriarch's letter, and then our books. He looked at the books, kissed them, purchased several, and assisted us in selling others. He is the chief man among the Copts, richly dressed, and quite in-

telligent. He says there are 1500 houses in Kene, of which 150 are Coptic. They have no church or priest, but go to church at Goos, three or four hours off, where are also many Copts.

"A mallem who teaches a school of thirty boys came in. To him we gave five copies of Genesis, to be given as premiums to such of his pupils as should make most rapid progress in their studies. Iscarus, a learned mallem, also called on us; and afterward accompanied us to our boat. He knows Turkish, Arabic, and Coptic. In the course of four hours we sold thirty-one books, and gave away seven, beside Tracts.

"Great numbers of Mussulman pilgrims pass through this place, on their way to Mecca. Their defiling influence on the people is very manifest. We have no where seen so many Mussulman women unveiled, or so bold and shameless as here. The place seems a perfect brothel.

"We left Kene, about one P. M., and in an hour after, moored on the west bank opposite the temple of Denderah, the Tentiva of the Romans. The modern village is near the Nile; the temple a half hour's ride from it. We found this temple in a better state of preservation than any we had seen.

"It was from this temple that a Frenchman, about three years since, took away the Zodiac, which has excited so much interest among the learned. The walls, as usual, are covered with hieroglyphics, the mystical characters of the ancient Egyptians. Could we read these characters, we should no doubt derive much information about the ancient history, mythology, and customs of the country. Whether this knowledge will ever be attained, remains to be seen. Efforts are making, and hopes of success are cherished. We returned to our boat at five o'clock, and floated down the Nile till late in the evening; when we moored for the night.

"7. The wind very strong against us, so as almost completely to counteract the course of the current. This enabled us easily to believe what before seemed improbable, that a north wind blowing when the Nile overflows, has a powerful effect to increase the inundations, and keep the water longer on the land. Toward evening we arrived at Dishne, a small village on the east. Here one man told us there are forty, another said thirty Coptic houses; and probably about as many Mussulmans. We saw a number of Copts, only three of whom could read; and those three all purchased books. They have neither a church, nor a priest in the village. Left Dishne about sun-set, and floated down the current during most of the night.

"8. At half past twelve we passed Haon, on the west, and a little below it we moored, the wind being contrary and very violent. Below us was a large boat, which had a cargo of negro slaves, carrying them down to Cairo; a sight, which could not fail to excite the most painful emotions in our breasts. A little before three P. M. we left our boat and walked to Bageoura, an inland town. Here are several learned mallems, a roumus, several priests, a church and nunnery with two or three nuns. We have seldom heard of a nunnery among the Copts. There is usually a convent connected with every church, but it is the dwelling of the priests, whether married or unmarried. Many of the priests are married, and we are told the people are best pleased when this is the case.

"10. We awoke in sight of the high minarets of Girge. Went first to pay our respects to the bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the roumus received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms, in which we have usually been re-

ceived by the Coptic clergy. After waiting a while, the bishop awoke, and we were invited into his presence. He was in feeble health, as might be expected from his age, which is ninety years. For thirty one years he has been bishop of this diocese. The roumus told us, that there were in Egypt twelve bishoprics, two east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at two hundred and thirty, or two hundred and forty, but others, we presume with good reason, set it much higher. The reason he assigns, why the number of bishoprics is so small, is the poverty and tribulation which the Christians are now in. They are indeed in bondage. We dined with the roumus on boiled eggs, bread, and honey."

Mr. F. and his companion went ashore on the 12th and ascended a mountain, for the purpose of surveying a grotto. It is described as having been excavated in a solid rock, and still showing marks of the chisel. There were two doors fifteen feet wide and eighteen or twenty feet high. The apartment was about a hundred feet by seventy-five feet. In front of the doors on the inside two large columns were standing, which were attached to the original rock, and inscribed with hieroglyphics. The mountain over the grotto was solid rock rising a hundred feet nearly perpendicular.

"Sitting down in one of the windows, we cast our eyes over one of the most enchanting scenes in nature. From an elevation of two hundred feet, we looked down on the Nile meandering through the plains that are enriched and fertilized by its waters; while these plains present to the eye a variety and richness of vegetation seldom seen. Flocks were grazing in every direction; numerous small villages, surrounded by groves of palm trees, increased the variety and beauty of the scenery; while, on the opposite side of the river, rose the barren hills that skirt the Lybian desert. It would have been a de-

lightful scene for a landscape painter. It would have been a romantic spot for a sentimental poet. And surely a hermit, if truly pious, might in this cell contemplate the works of God with no ordinary degree of tranquillity and peace.

"13. At five P. M. arrived at Abutig. The Copts have a school for boys. We inquired if there was not one for girls likewise. They said, 'No.' We then asked whether any of the women could read. As if surprised at such strange questions, they again answered, 'No.' 'Is there not one in town who can read?' 'No, not half an one,' was the reply.

"20. About nine A. M. we passed the convent of Miriam, (Mary,) situated at the top of rocks apparently inaccessible, on the east bank. As we passed, we saw a man swimming toward our boat. He was from the convent, and came to ask alms. We gave him something. He told us there were ten monks in the convent. One of them was in sight on the top of the rugged rocks. When the man left us, we watched to see how he ascended to his habitation; but we lost sight of him behind a rock, as soon as he reached the shore. It is impossible to discover any passage. In the evening we passed a village on the east called Sheraoune, where our rais says there are many Copts. The Arabs told us, that the Mussulmans have both monasteries and nunneries, and that in the Faioun, a province in the west of Egypt, there is a nunnery, in which are forty nuns.

"Between Cairo and Minie, are several convents and villages, at which we intended to stop on our return; but having distributed all our books, and being in haste, we passed by them all. We hoped, also, to find it convenient to visit the pyramids of Saccara, and the site of ancient Memphis which is near them. But this too we were obliged to relinquish."

Sabbath the 23d was a day of great anxiety to the missionaries. They had heard reports that a

general massacre of Europeans had been commenced by the Turks. They had been apprised of the fact, that complaints against them had been brought to the pasha, in consequence of their discussing religious subjects with Mussulmans. Fears too were entertained that the plague was raging at Cairo, where they must land. They trembled to approach the shore, lest they should find themselves exposed to the sword or to the pestilence, or both. Coming to anchor in this fearful suspense, they sent a messenger to Mr. Salt, to obtain information respecting the state of the city. In the mean time they made their prayer to God, and waited for intelligence, from which they might learn what their real situation was. At 3 o'clock P. M. a note was received from Mr. Salt, bringing the joyful tidings, that all was safe and tranquil on shore, and that they might land without fear, as soon as convenient.

"24. Took lodgings at the house where we were before, and where travellers usually lodge. In our journey to Thebes we were absent from Cairo forty-six days, and the expenses amounted, altogether to about thirty dollars each. We sold in Arabic, two hundred and eleven Testaments, and one hundred and twenty-seven copies of Genesis, and, seven Psalters; and gave away ten Testaments, forty-five copies of Genesis, and one Psalter. In other languages we have sold four, and given away five Testaments and Bibles. We also distributed two hundred and fifty Tracts.

"During the journey, we were both attacked with a fever, though at different times. Through the kindness of our Heavenly Father, we both recovered after an illness of only four or five days. When in ill health among strangers, and with bad accommodations, the mind begins to turn back to the friends we have left afar off. With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which mothers and sisters

know so well how to provide, the wind blowing into our cabin; in this situation it was impossible not to recal to mind the kind attention we used to receive, when ill, from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected, how much better was our situation than that of better men than we, has often been.

"What must not Brainerd have suffered, when sick among the Indians? And what were Martyn's trials, with the heat, the dust, his savage guide, and no friend near him?

"Our dear brother Parsons likewise suffered more than it would be easy to express, while at sea, and especially while at Syra, feeble, much of the time delirious, his physician trying to persuade him that his host wished to hasten his death, no faithful friend near him, no one to read, pray or converse with him about divine things, and few of the attentions and comforts which we enjoy.

"Instead then of murmuring, let us be grateful that we enjoy so many more comforts than we deserve. And now that our health is restored, may we be more entirely devoted than ever to the service of our Preserver.

"We have now been in Egypt nearly three months; and, in connexion with Mr. Wolff, have been permitted to preach the Gospel, and address men on religious subjects, in English, French, German, Italian, Greek, Hebrew, and Arabic; have distributed about eight hundred copies of the Bible, or parts of it, in twelve languages; and more than 2000 Tracts. We have had fears, and some troubles; but the Lord has preserved us, and delivered us.

"We are conscious of many imperfections and much sin; yet we have found peace and joy in our work. When we look forward, we anticipate new troubles, and new fears. We commend ourselves to the prayers of our Christian friends. We com-

mend ourselves to the protection of our blessed Redeemer. To him be all glory for ever; and let the whole earth be filled with his glory. Amen."

On the 26th, Mr. Fisk attended a Jewish wedding, of which he gives the following account.

"The gentlemen assembled in a large apartment, in reality the court, but now used as a parlor. We were seated on a divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden network, which stood in front of the gallery. It reminded us of Solomon's Song, ii. 9. 'My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.'

"About 5 o'clock the high priest, (Rabbi Mercado,) and five other Rabbies came in, and took their seats on the divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God. Then the high priest arose, and said, 'Blessed are they who dwell in thy house; they shall praise thee forever.' The people responded, 'Blessed people, whose God is the Lord.' After this the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated the Rabbies shook and trembled. After this prayer

the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado accompanied by the people, repeated the 45th Psalm; 'My heart is inditing a good matter,' &c. The Rabbi then took a cup of wine, and said, 'Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine.' The people responded, 'Blessed be he, and blessed be his name.'—*Rabbi.* 'Blessed be thou, O Lord, who sanctifiest thy people by weding and by marriage.'—*People.* 'Blessed be he, and blessed be his name.'

"One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, 'Verily thou art espoused to me by this ring, according to the law of Moses and of Israel.' A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said 'Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory. Blessed art thou, O Lord our God, King of the world who hast created man in thy likeness, and hast prepared *for* him and *from* him a house for

ever and ever.' At the end of each sentence the people responded, 'Blessed be he, and blessed be his name.' *Rabbi.* 'Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper.'

"After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, 'Praise the Lord, for his mercy endureth forever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign.' As the Jews present offered their congratulations to the bridegroom they said, 'A good sign.' The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

"While the Rabbies were performing the service some of the people attended to it with great devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the

service in the hurried, indistinct manner, which seems to pervade all religious services in the East."

On the 27th, Mr. Fisk, and his fellow travellers rode out to Shoobreh to see the summer palace and garden of the pasha, where he puts himself in quarantine, whenever the plague appears in the city. The garden is represented as beautiful, and the palace splendid. Near the palace they saw a camel-leopard from Sennaar, and an elephant from Bombay. The former animal they describe as being about the size of a small horse though shorter, with neck and head like those of the deer, and a skin beautifully spotted, red and white. Its appearance was mild and gentle, its motions lively, gay, and proud.

"Near Shoobreh we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, 'My liver! my liver!' We found, on inquiry, that the young men had been pressed as soldiers by order of government. The process is this. Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

"*April* 2. Made a visit to the Emeer Besheer at his retreat on the banks of the Nile, above old Cairo. He has with him a number of attendants and soldiers from Mount Lebanon, Druses and Maronites. He incurred, some time since, the displeasure of the Porte, and an order was sent for his

head. He, however, found a safe retreat with the pasha of Egypt, through whose mediation, and, if our information is correct, by means of a present of 100,000 dollars, he has obtained pardon, and a firman restoring him to his former authority. He received us very favorably. He knew something of America, and when we told him we were Americans, he gave us a salutation, and an expressive look, which flattered our national pride. When he learned that we intended going to Mount Lebanon, he said he should expect to see us there, named a place which he said would be the best for learning Arabic, and promised to give us a letter for that place. We were struck with the stout, robust appearance of the Druses and Maronites.

"3. Called on Osman Nureddin, the President of the pasha's college. We gave him some literary pamphlets, and Erskine on the Evidences of Christianity in French. He treated us very politely, but received Erskine's work with a look which showed that it was not very acceptable. Called likewise to-day on the Armenian bishop Gregory. He gave us a letter for Jerusalem."

Mr. Fisk in connexion with Messrs. King and Wolff was in Egypt about three months. During this time they distributed, or gave away for distribution 3,700 Tracts. They gave away 256 copies of the Bible or parts of it, and sold 644 for about 183 dollars.

"When we review our labors, 'he remarks,' we feel, that we have great need, to humble ourselves, and implore pardon for our unbelief, and timidity, and pride; at the same time we can most sincerely give thanks to our Lord Jesus Christ, that he has brought us to this land, and has enabled us to circulate so extensively his holy Word. They, who come after us, will be more able to judge how much good has been done. The day of judgment, we hope, will show that these labors have not been in vain."

CHAPTER X.

JOURNEY FROM EGYPT TO JERUSALEM THROUGH THE DESERT, INCLUDING HIS LABORS AND OBSERVATIONS IN THE HOLY CITY AND VICINITY.

We now commence the description, given by Mr. Fisk, of his journey from Cairo to Jerusalem, in company with Mr. King and Mr. Wolff. He passed through the same desert in which the children of Israel wandered, where they murmured and rebelled, and where, after a long protracted "day of provocation," they fell.

"*April* 7, 1823. Soon after sun-rise an Arab shekh came with our camels. We had engaged thirteen and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa. Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

"We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

"At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish dervish and two or three others joined our caravan. We passed a little way frem Matarieh, and the obelisk of On or Heliopolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course

E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

"In the evening we observed the Monthly Concert of Prayer.

"8. We arose at five, and at six resumed our journey. At eight, we passed a village in a large grove of palm-trees. At half past eleven, having rode on with our guide, and trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, 'like the shadow of a great rock in a weary land.' The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85°. In our room at Cairo it had been for some time from 70° to 76°. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes.—Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

"9. Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Sev-

eral of the camels are loaded with merchandize, and most of the camel drivers perform the whole journey on foot. It may be interesting to some of our friends to see a list of oriental names, and to learn with what a 'mixed multitude,' we passed through the 'great and terrible wilderness.'

"There were *Mussulman dervishes:*—viz. Hadgi Mustapha, of Jerusalem; Hadgi Abdool, Hadgi Khaleel, and Hadgi Saveer, from Bokkaria; Hadgi Kahman, Hadgi Mohammed, and Abdallah, from near Astrachan.

"*Arabs:*—Mustapha, our guide and the shekh of the caravan; Ismael (Ishmael) and Abdool Assiz, who own a part of the camels; and Hadgi Ahmed, the conductor of a part of the caravan. Among the camel-drivers on foot were Moses, Mahommed of El Arish, Hassan, Hadgi Ibrahim (Abraham,) Mahommed of Gaza, Said, Khaleel, Mahommed, a lad, and Selim and Selina, two Bedouins.

"*Turks:*—Hadgi Ibrahim, of Damascus. [He was attended by a black eunuch, and his form and size would seem to mark him out as a son of Anak. 'He seemed built like a tower.'] Three soldiers from Erzeroum; Hadgi Suleiman (Solomon) of Dearbeker; Hadgi Younas (Jonas) of Bagdad; and Hadgi Mahmoud.

"*Armenians:*—Boghas (Paul) from Smyrna; one from Constantinople; Boghas and three others from Koordistan; and Tameer, who passed for a Turkish soldier, but told us privately that he was an Armenian.

"*Greeks:*—One from Tocat, where Martyn died, one from Anatolia, (neither of whom speak any thing but Turkish,) and Elias, a Catholic Maronite from Nazareth.

"There were also eight women; one the mother of Elias, three Turkish, one an Arab, and three negro slaves.

"At half past two, after riding five hours, we pitched our tent on the plain called Rode el Wolten. Thermometer in our tent at 79°. Asked the dervish, Hagdi Mustapha, what a dervish is. He replied, 'One that eats what he has to day, and trusts God for the future.' 'Are they priests?' 'They are among Turks what priests are among Christians.' 'Are they monks? or can they marry?' 'Some marry, others not, as they please.' The term *Hagdi*, which occurs so often in the above list of names, means *pilgrim*, and is a title given by the Turks to all who have performed the pilgrimage to Mecca. The Greeks have adopted the word into their language, and bestowed the title upon all who have made the pilgrimage to Jerusalem.

"Most of the time to day we have been rising a gentle ascent, course E. and N. E. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stinted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles, stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

"10. When the caravan stops, the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them which carried merchandize for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company also gave him assistance in carrying his baggage,

and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At two, after travelling seven hours, we pitched our tent at Mahsima. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here in the desert, good water. The goat-skins, which we took to carry water in, were new, and have given the water a reddish color, and an exceedingly loathsome taste.

"In the evening we found that the butter, which we put up at Cairo for our journey, had bred worms, so that we could not use it.

11. This forenoon the passports of the different companies were thrice demanded by Arab soldiers, who patrol this part of the desert for the purpose of stopping travellers who are destitute of passports.

"Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afwards it varied to nearly N. At two, after more than seven hours travel, we pitched our tent at Jissar. Those places in the desert where there are wells, or where caravans are accustomed to encamp, have in consequence received names. We give the names as they are repeated to us by our guide. Our road hitherto has been alternately loose, moveable sand, and hard sand mixed with gravel.

"After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mohammed, the dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other dervishes, not one knows how to read. While we were reading with him, most of the dervishes, and several Turks and Armenians, gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read

that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mohammed. While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him, and reproved him severely for such conduct. The Turks said *tauntingly*, 'He is a Christian.' We were glad they heard Mr. Wolff's admonition, in which he shewed them how inconsistent his behavior was with the commands of the Gospel. The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and by loud words and a few blows, settled the quarrel. After this, the dervish Mustapha became very angry with his ass, and like Balaam fell to beating him, and concluded by calling him a *Jew*.

"12. Saw several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation of the desert. Met also a caravan of 150 camels going to Cairo. As we proceeded in a north-easterly direction, we found less vegetation, and more sand-hills than heretofore.

"13. It is the Sabbath on which we wish to rest. But we are in the midst of the wilderness, with but a scanty supply of provisions, and no water except what is very offensive; and we have a journey of four days, before we can reach any human dwelling. The case is a clear one, that we must seek the divine blessing and proceed on our way, and in our meditations endeavor to find Him, who

———'Is ever present, ever felt,
In the void waste, as in the city full.'

"Read the 84th Psalm, and sympathized with David in his exile, when banished from the house of God. Thought of our brethren and friends at home, who are enjoying the privileges of the sanctuary; and, contrasting our present situation, exclaimed;—'I am cast out of thy sight, yet will I look again towards thy holy temple.' After travelling eight hours we pitched our tent near a grove of palm-trees. Our course has varied from east to north, among hills of light sand. The water here is better than has been found since entering the wilderness; though it is such as the cattle would not drink in New England.

"14. Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the south-east commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°. The country we passed was full of sand-hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

"15. To avoid the heat of the day we arose at midnight, and proceeded on our journey till noon. The wind continued from the S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W., and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which during the day travel like a flock, were all tied together when we travelled in the night. One is surprized to see how the Arabs, who are accustomed to the desert, will find their way in a dark

night. After eleven hours ride, we pitched our tent at Aboo Jilbana. After the heat of yesterday, and our ride last night, we all find ourselves unwell.

"16. Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At two, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a watering place on the sea-shore, the caravan separated, and one part took a different rout for Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village. Our shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a singular mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing four or five times, saying, 'Peace;' 'Well?' 'Thank God;' 'How are you?' 'Thank God;' Peace.' 'God give you peace.' 'God bless you.'

"In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, though they perform their service in Greek, repeating the words, parrot-like, without understanding them.

TO REV. DR. WOODS OF ANDOVER.

"*April* 17. I sit down to address you in my tent near a little village, El Arish, of perhaps 200 inhabitants, after travelling eight days over hills and plains of sand, without a human dwelling. We are still in the desert, and have to travel one day more before reaching the cultivated country. I can form a better idea now, then I ever could before, of the strength of those temptations which led the Israelites to murmur in the desert. Alas! I fear many, who call themselves Christians, murmur in circumstances a thousand fold less trying than theirs. Our heavenly Preserver has kept us, and we now look forward with inexpressible interest to the moment, when we shall enter the HOLY CITY."

"18. Crossed some cultivated fields, and through the day found the country exhibiting more of verdure, than we had seen before since entering the desert. About noon there was a shower of rain, soon after which we crossed the valley of Zaaka, and found a monument erected at the grave of a Mussulman shekh.

"After riding nine hours and a half, we pitched our tent at Bur el Khoor, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv, 18, and Josh. xv, 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

'Guide me, O thou great Jehovah,
Pilgrim through this barren land.'

"From the top of the hill, near our tent, we lifted up our eyes and looked 'northward and southward, and eastward and westward,' and thought of the dangers we had escaped, and the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld. In the evening read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

"19. In the morning we found that some bold Bedouin had made his way into our encampment, and carried off a saddle. Mustapha went out, and finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal, and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and, as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At six, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields became more frequent. At half past ten, we passed a well of water and some ruins. Two pillars of grey granite were standing. This place is called *Rofa*. This is probably the ancient Rophia, which was the first town in Syria, Rhinocalura (probably El Arish) being the last in Egypt. At half past eleven, after crossing a mountain which is called on one of our maps a continuation Mount Seir, we came to the village Khan Yoanos (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas once was here. East of it on a hill is another Mussulman village.

"From Khan Yoanas we travelled several hours over a wild and beautiful plain, filled with herds of camels, sheep and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harassed by the Bedouins, who seem to spring up like hydras in every corner. First came ten or twelve armed with swords and matchlocks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says most of the Bedouins are much worse than these, and yet he called these satans (shaitan.)

"Under a large sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

"At half past five, after riding eleven hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

TO MRS. H. S. OF BRAINTREE.

"*Gaza, April* 20, 1823.

"I address you from the land of the Philistines, from one of the oldest cities in the world. I think it the city mentioned Gen. x. 19. If so it has retained the same name which it now bears almost from the time of the flood. It was one of the principal cities of the Philistines, and was inhabited by the Anakims. It was afterwards taken by Judah, and at a subsequent period became the theatre of one of Samson's extraordinary exploits. It was the subject of several awful denunciations in the Prophets. It is mentioned in an interesting narrative in the New Testament. This is my first Sabbath in the land of Canaan. We have just come from Egypt through the wilderness, by the way which the Israelites were not allowed to take, lest when they saw war, they should turn back into the land of Egypt. We dreaded the journey through the wilderness, but the Lord has preserved us from every danger; and though we have serious fears of robbers between this and Jerusalem, yet we have strong hopes that after a few

days, we shall be permitted to enter the HOLY CITY. I think of this prospect and of my present situation with mingled emotions of hope and fear, of joyful anticipation and painful foreboding. I go bound in the spirit, not knowing what may befal me. The feelings of the Turks are excited to a high degree of fanaticism by the present state of their political affairs, and the Arab tribes in the different parts of Syria are at war with each other. Foreigners are to a considerable degree respected, and we hope we shall be permitted to pass in safety. The Lord knoweth what is best. All our plans and designs are subject to his control. His will be done.

"The Ladies Society I hope will lose no time in getting their missionary into the Mediterranean. If they find the right sort of man, who is content 'to remain even as I,' it will be less expensive, and on some accounts better; but there would be many advantages in his having a help-meet, provided in addition to the other necessary qualifications, she be willing to spare her husband half the time to travel, while she remains with the mission family at Malta, or some other place. I assure you this *vagabond* sort of life is sometimes very tedious."

"21. In the forenoon as we left Gaza, we crossed a bridge over the bed of a small river, now dry; and then passed through groves of olives, and fields of grass, wheat, barley and tobacco. The plains were agreeably diversified with gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left the village Mijdal, near the ruins of the ancient Askelon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses;—miserable cabins and holes, built of stone, covered with

branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

"22. In three hours and a half after leaving Esdood, we passed Yibua, a village something smaller than Esdood. In riding through this ancient country of the Philistines, we have seen, at a distance to the east, a range of high mountains. On the west, a range of small sand hills ran along between us and the sea. The country around us was green and beautiful, and the soil of a good color, which might, no doubt, be made very productive by proper cultivation. At present the grass, and crops of wheat and barley are of but a small growth. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

"In ten hours and a half after leaving Esdood we arrived at Jaffa, and were received by Mr. Damiani, the English consul, to his house, which stands near where it is supposed Simon the tanner lived, when he lodged the Apostle Peter.

"24. Left on mules, and after riding four hours arrived at Ramla, the Arimathea of the Scriptures, and lodged in a convent.

"25. At half past five we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. In about two hours, we saw a Bedouin horseman sitting on the ground, a little before us, with his horse feeding by his side. As we advanced he rose, and boldly put himself in front of us all. The Christians, who were with us, and who rode forward, stopped and turned from him, as if he had been a lion. As soon as Mr. Damiani told him who we were, he let us pass quietly, but tried hard to get something from the rest of the company. He got nothing, however, except a trifle which the mule drivers gave him, in order to be on good terms with him

hereafter. At eight, we crossed a hill, and then entered a valley, which we were half an hour in passing. Soon after this we came among the mountains. Here we saw at a distance a camp of Bedouins. As soon as they saw us, one of their horse-men rode on swiftly, as if to intercept our path. He came into the road before us, halted, looked at us, and then rode off. Had we been rayahs (i. e. Christian subjects of the Grand Signor,) he would not probably have left us without money.

"For some time our road lay along the bed of a brook, in a deep ravine, with mountains of rock rising up like pyramids on each side of us. By degrees the ascent became more steep, till we reached the height of these ragged mountains, where we had a good view of the plains between us and Jaffa. It was often with difficulty that our beasts could walk, on account of the badness of the road, and the steepness of the mountains. These mountains are covered with small shrubs, suitable for goats, of which we saw several large flocks. There are no forests, but in the vallies and on the sides of the hills are many olives and fig trees. At a place called Sareen, two or three fierce, armed Bedouins appeared, and began to demand tribute. We rode on very carelessly, bid them good morning, and inquired after their health. They began to talk loudly, and ordered us to stop, but we rode on, and they did not attempt to stop us by force. When the native Christians and Jews pass such places, they have no way to get along, but to satisfy the rapacity of these plunderers.

"Passing what is called the village of Jeremiah, near which we stopped to take refreshments, we pursued our journey over a road impassable for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Kaloona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually,

like a staircase or pyramid. Each step, however, is so fastened into the 'everlasting hills,' as to show you that it was placed there by the hand of Him, who existed 'before the mountains were brought forth.' On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil which produces shrubs, and when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it often is with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favored with some bright visions of the place he is soon to enter.

"As we drew near the city, we remembered how our dear brother Parsons, when wars and rumors of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, 'If I shall find favor in the eyes of the Lord, he will bring me again and show me both it, and his habitation.' Alas for us! these words were fulfilled in a much higher sense, than he then anticipated. We cannot for a moment doubt, that he did find favor in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells.

"With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of 4,000 years rushed upon our minds; events, in which Heaven, and Earth, and Hell, have felt the deepest interest. This was the place, selected by the Almighty for his dwelling, and here his glory was

rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from hell. Here too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage."

After a laborious, perilous journey of eighteen days through the "great and terrible wilderness," Mr. Fisk arrived safely at the Holy City, where he hoped to be permanently established, and to be devoted to the service of his Master, in rekindling the flame of primitive piety on the crumbling altars of a long corrupted Christianity.

Among the first communications from this place forwarded by him is the following *description of Jerusalem.*

"JERUSALEM appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

"On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east. According to the ancient descriptions of the city, it included another hill called Acra. This hill it is not now easy to distinguish; at least, we see nothing which corresponds entirely to the description of it given by Josephus. There is a hill between Zion and Moriah, which corresponds well to the east part of Acra. Jo-

sephus says, the Valley of the Cheesemongers, which divided Acra from Zion, went out to Siloam. This applies precisely to the hill in question; but Josephus adds, that Acra was in the form of a crescent. This does not apply to the hill of which we speak. Possibly this hill may have been anciently connected with what is now the west part of Zion, and sepated by a small valley from the city of David. Before Titus besieged Jerusalem, it had been captured five times, and once demolished entirely by the Babylonians. Titus spared the west wall and three towers, 'but for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe, that it had ever been inhabited.' And since the time of Titus, Jerusalem has been often plundered, and at least partially destroyed. In the space of so many ages, it is to be expected, that some vallies should be filled up, and some hills levelled. It is also extremely difficult to trace little ascents and descents in an area covered with buildings of various heights. Whether the west part of what seems now to be Zion, was formerly a part of Acra, or not, it is difficult to decide. The Jews at present call the whole hill Zion. We shall therefore speak of it as such, and give the name Acra to the hill which lies between Zion and Moriah.

"The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The vallies, which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah. The vallies north and west of Moriah at present are

not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

"We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus' description of it in our hands, trying to discover the hills and vallies as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once 'the perfection of beauty, the joy of the whole earth.'

"Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides, the wall makes a bend outwardly, and on the west side it makes an inward bend, so that it would not be very inaccurate to call the city a heptagon. There are, likewise, many little irregularities in the wall.

"We measured the city by paces, and the following is the result:—West side 768 paces; south side 1149; east side 943; north side 1419; total 4279 paces.

"Allowing five paces to a rod, this gives 856 rods, or about two miles and two thirds, for the circum-

ference of the city. Maundrel measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in different places, to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of Pisan's Tower. For a little distance near the north east corner, there is a trench without the wall, but now nearly filled up.

"In regard to the population of Jerusalem, the following estimate seems to us as correct probably as any one we have heard, viz. Mussulmans 10,000—Jews 6,000—Greeks 2,000—Catholics 1,500—Armenians 500—total 20,000.

"The Jews themselves say, that they have only 600 families of Sephartim, or Spanish Jews, and twenty-five families of Ashkenasim, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however, a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish temple on Moriah, which now encloses the mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary, placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

"The Jews have a number of synagogues, all connected together, in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed, the house of Caiaphas stood, in which Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

"Jerusalem is seen to best advantage from Mount Olivet. We however see most of the city from the terrace of the convent where we lodge. The temple is seen to the best advantage from the terrace of the governor's house. Here is seen, not a single mosque, but a collection of mosques and oratories. The two principal buildings are called El Aksa and El Sahhara. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

TO REV. DR. PORTER, ANDOVER.

"*Jerusalem, April* 28, 1823.

"My first letter from the holy city shall be to my revered instructors and beloved brethren at Andover.

"I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit stands on Mount Calvary. My little room has but one small window, and this opens toward Mount Olivet. I have walked around Zion. I have walked over Calvary. I have passed through the valley of Hinnom, drunk of the waters of Siloam, crossed the brook Cedron, and have been in the garden of Gethsemane. The next day after my arrival I made my first visit to the tomb of my Lord. I did not stop to inquire, whether the place pointed out as his sepulchre is really such or not. If in this there is any delusion, I was willing to be deceived for the moment. The church was full of people, but though surrounded by them I could not suppress my feelings. I looked at the dome which covers the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way I cannot describe. I dedicated myself anew to my Lord, and then offered up my prayers for my father, brothers, sisters, and particular friends.

"I implored a blessing on Andover, and on all missionaries, and ministers, and on all the world. It seemed then as if Jesus Christ the Son of God had really suffered, died, and risen from the dead. The period of time that has elapsed since his death, dwindled as it were to a moment. The whole seemed present and real. O what sufferings! what love! Dear brethren, it was for us he died. Shall we not then live to him? He died to save us from sin. Shall we not then avoid sin in all its forms? He died to save us. Can we then be unwilling to make efforts and undergo privations to save others? If you think I have made any sacrifices, or undergone any hardships, I assure you I forgat them all when in the

church of the Holy Sepulchre. But alas! how little do I see around me of the efficacy of that blood which was shed on the cross. The Christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three fourths of the inhabitants of Jerusalem deny the divinity of our Lord, and the atoning efficacy of his death, and I fear all or nearly all the rest adore his mother and his disciples with almost as much apparent devotion as himself. When I was at Gethsemane there were so many armed Turks about that place, that I did not think it prudent to stop, but only walked across the field,

> 'Where once thy churches prayed and sang,
> Thy foes profanely roar.'

"I weep when I think of Zion and look at the desolations of Jerusalem, and I am sure you would weep if you could see what I see, and you would pray earnestly that another Pentecost season might be enjoyed here. My first impressions in regard to our mission were discouraging. The first evening my spirits were depressed and desponding. But I now feel much encouraged. We have already sold about 70 Testaments and Psalters, and have distributed more than 300 Tracts, and Mr. Wolff is engaged day and night in preaching to the Jews, and disputing with their Rabbies. We are surrounded with dangers, and tremble at every step. Yet the Lord our Redeemer protects us, and I hope will protect us. Trusting in him, we will go forward. Brethren, pray for us. O! I entreat you, live near to Christ. Meditate much on his love, his death, and mediation. This will show you the world with its distinctions, pleasures and strifes in the proper light. May that Saviour who did *here* bleed and die for you and me fill our hearts with his love, and make us all good ministers of his grace. May we

be crucified to the world, and the world to us, bearing about in our body the dying of our Lord Jesus Christ."

The following journal gives an account of the labors and researches of Mr. Fisk in the vicinity of Jerusalem.

"*April* 26, 1823. Called on the governor of Jerusalem with a letter of introduction from the governor of Jaffa. He welcomed us to the city, with many compliments. Toward evening we took a walk on Mount Zion. A part of it is covered with the tombs of Greek and Armenian Christians. On the east and south sides, it is plowed and cultivated. Near the summit is a little walled village, containing a mosque and a few Mussulmans' houses. The Jews call this village the City of Zion, and it is generally believed to contain the tombs of David, and Solomon, and the other kings of Israel.

"How different is Mount Zion now from what it was when David sung:—'Beautiful for situation, the joy of the whole earth is Mount Zion.' We walked about her, but looked in vain for her towers and bulwarks. God has forsaken the beloved city, and all her glory is departed. 'She sits like a widow—she weepeth sore in the night, and her tears are on her cheeks.' 'How is the gold become dim and the most fine gold changed.' 'How hath the Lord covered the daughter of Zion with a cloud in his anger.'"

On the Sabbath Mr. Fisk with his companions, and a Jew who had been convinced of the truth of Christianity, engaged in devotional exercises. "We sung," he observes, "the following hymn:

'Let me dwell on Golgotha,
Weep and love my life away.' &c.

"We read Ps. li, Isa. liii, and liv, and the account of Christ's crucifixion, and three times united in prayer."

On the 28th they visited a learned Rabbi, held a discussion with him respecting Jesus Christ, and received a visit from another, to whom the same subject was proposed.

"Toward evening we passed down the 'via dolorosa,' which leads to Mount Calvary. It was along this way that Christ is said to have borne his cross.

"We went out at Stephen's gate, which is sometimes called the sheep gate. We then descended the hill, passed the bed of the brook Cedron, which contains no water except in the rainy season, and then came to the Garden of Gethsemane, one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones. In it stand eight venerable looking olives, which seem as if they might have remained there from time immemorial. The side of the hill was covered with Turkish women, and the road was full of armed Turks of fierce appearance, occasionally firing off their muskets for amusement. It would have been unpleasant, and perhaps unsafe, to remain long in such a place. We could only walk over the field, and indulge a few transitory meditations.

"We then followed the bed of the Cedron at the foot of Mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was Mount Olivet, still covered with olive trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. xviii, 18. It is near the west end of the valley of Jehoshaphat, or the King's dale. Near this is another monument called the Sepulchre of Pharaoh, but why so called, nobody has been able to inform us. The valley of Jehoshaphat was deep, with steep sides. This valley, we are told, runs to the Dead Sea, but how far it bears the same name, we do not know.

"On the east side of the valley is a small village, called Siloah, and back of the village a hill, called

the Hill of Offence, because supposed to be the hill, on which Solomon built the high places, mentioned 1 Kings xi, 7. Near the south-east corner of the city at the foot of Zion and Moriah is the pool of Siloah. (See Neh. iii. 15.) We descended two flights of steps through a passage cut in a solid rock, and came to the fountain which issues from the rock. The water is pure, clear, soft, and of a sweetish taste. After winding its way 50 or 60 rods under the mountain, it issues a little rill watering the fields and gardens in the valley. From this valley we proceeded in a westerly direction to 'the valley of Hinnom,' called also 'Tophet,' where the Israelites caused their children to pass through the fire of Moloch. Jer. vii. 31, 32. In this valley we pursued our way towards the west at the foot of Mount Zion, and returned through Jaffa gate to our lodgings.

"30. This morning went to Bethlehem to visit the birth place of Boaz, and Obed, and Jesse, and David, and Him, whose name is 'the Wonderful, the Counsellor, the Mighty God.'

"We went out at Jaffa gate, crossed the valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, leading S.S.W. In an hour and a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem is a little nearer south. In half an hour from the convent we came to Rachel's tomb; or to the place which Jews, Mussulmans and Christians, all visit as such. Instead of a simple pillar, which Jacob erected, (Gen. xxxv, 20.) there is now a stone building, evidently of Turkish construction, which terminates at the top in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaster, about ten feet long, and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

"In half an hour from this tomb, we came to the city where was born, 1800 years ago, 'a Saviour who is Christ the Lord,' where 'the day spring from on high,' first visited our world, where the Saviour incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and holding up their little hands to receive alms, they began to sing, 'Pilgrims go in peace, pilgrims go in peace.' The Greek, Catholic and Armenian convents are together, a little east of the village, and enclose the supposed place of our Saviour's nativity.

"We were conducted to the apartment, in which are the two spots, venerated as the birth-place of our Lord, and the manger in which he was laid. A great number of lamps were burning over these memorable places, exhibiting an appearance of splendor widely different from that of a stable. The scene was wholly unlike, what our youthful imagination had conceived; and it was not till we thought, how the Wise men of the East opened their treasures here, and presented to the infant Redeemer their offerings of gold, frankincense, and myrrh, that we felt reconciled to the imposing brilliancy of the scene. Then like them we kneeled down and worshipped Him.

"From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes ride from Bethlehem, a little south of east. The way to it is rough and stony. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure. Between the rocks, where it is cultivated, vines, figs and olives appear to grow in luxuriance. On our right as we descended the hill, was a little mean looking village, in which it is believed that the Shepherds lived.

"We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah; and how the

Prophet Samuel came to anoint him king, and how the Son of David here made his appearance in our world;—when all at once a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the heavenly host, descended from above, and, hovering over this verdant spot, where the flocks were resting, sang, 'Glory to God in the highest, and on earth peace, good will towards men.' Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean church in the centre of it. This is pointed out as the very spot where the Shepherds were, when the angel announced to them our Saviour's birth. Our guide told us that the Greeks and Catholics had a long dispute about the possession of this place. The case was carried before the grand signor, and the Greeks, by dint of money, gained their cause. In this church the Christian Arabs now assemble for worship. Over this church, are the ruins of another church, and of a convent, which stood above ground. Under an olive tree near by, we sat down, and read Luke ii:—sang, 'While shepherds watched their flocks by night,' and Hymn 3d, book 1st, and then united in giving thanks to the God of heaven, for the glad tidings which were here announced, and which had come to our ears in a far distant land, and to the ears of our dear Christian friends, who were also at this time remembered by us. After this season of devotion we gathered some flowers in the field, and returned to Bethlehem. Many maps and geographies place Bethlehem south-east of Jerusalem. It is in fact west of south.

"In the evening in company with Mr. Wolff we celebrated the love of our Redeemer by receiving the holy Supper. The place, the time,* our employments

* According to the opinion of oriental Christians, this day was the anniversary of the sacramental ordinance.

and prospects, all conspired to increase the tenderness and solemnity of the occasion. We renewed our religious vows, confessed our sins, and implored forgiveness. We gave ourselves anew to each other in brotherly love, and dedicated ourselves anew to the missionary work."

Mr. Fisk went, May 2nd, to visit the Church of the Holy Sepulchre. He describes it as an immense building. About thirty feet in front of the door lay the stone of unction, from which Christ went to the place of crucifixion. A hole in the marble floor marked the place, where it is said the cross stood. Through a small aperture in the floor was shown the fissure in the rock which was rent. He then went to the part of the building which contains the sepulchre. It is the opinion of Chateaubriand, that this was the identical spot, where the sepulchre was, in which our Lord was laid. And, "there seems little or no grounds to doubt," remarks Mr. Fisk, "that this is the place which Christians have venerated, ever since the time of Constantine. Its situation, together with the general tradition, favors the probability, that this is indeed the very place, where the Lord lay, and whence he rose triumphant over the grave."

He went again the next day to the church of the Holy Sepulchre, which was found to be crowded with a distracted mob, whose hideous clamor seemed very unsuitable for that sacred place. Around the sepulchre a company of youth were running in the most ridiculous and frantic manner, clapping their hands, shouting, singing, dancing, and scuffling. After these outrageous manœuvres had ceased, the priests and Turkish guards were preparing for the *holy fire*. An ecclesiastical procession from the altar passed three times round the sepulchre, bearing seven standards, on which were the pictures of Christ on the cross, the virgin Mary, &c. As the time appointed for the appearance of the fire approached,

the multitude became very noisy. Suddenly they were seen around the sepulchre, looking up, pointing with their hands, with out-cries and shoutings. The fire had appeared in a lamp, suspended from the dome of the church. "This part of the heaven-daring imposition," continues Mr. Fisk, "was contrived with some skill, and it is not strange that the credulous, ignorant multitude should be led to believe, as they do, that the fire is miraculous." Soon the fire was brought out of the sepulchre, and the congregation rushed forward to light their candles, and in a moment the whole temple seemed in a blaze. Many again commenced shouting, jumping, and swinging their torches, putting their hands into the blaze, and passing it quickly across their faces.

"We retired from the church," the journal proceeds, "wearied and disgusted with beholding such impious scenes. We felt as though Jerusalem were a place accursed of God, and given over to iniquity. The Jews hate the name of Christ, and if you mention it, they will almost gnash upon you with their teeth. The Turks exalt the name of their impious prophet above the name of Jesus, and are pre-eminent for hypocrisy, oppression, and falsehood. The Greeks and Armenians profane the temple of the Lord, and know very little of true Christianity. The Roman Catholics thunder out their excommunications against all, who distribute or receive the Scriptures. For these things we weep and exclaim, 'How long, O Lord, before thine arm shall be revealed for the salvation of this people? For these things wilt thou hold thy peace forever?' "

TO REV. MR. TEMPLE, MALTA.

"Jerusalem, May 2, 1823.

"After the lapse of three years and a half since leaving America, I am permitted to live on the Mount where my Saviour died. It is a year to-day since we entered the Holy City. Mr. Wolff took a room

among the Jews, and Mr. King and I lodge in the Greek convent of the Archangel.

"I know not how to describe my feelings since I have heen here. I have experienced sudden alternations of fear and hope, despondency and confidence, timidity and courage. I cannot move my eye without seeing awful evidence, that the curse of God rests on Jerusalem. Turkish avarice and despotism, Jewish unbelief and hardness of heart, and the superstition and idolatry of nominal Christians—for these things I weep. The associations connected with these places affect me more deeply, than I had anticipated. My window opens toward the east, and shows me at once the church of the Holy Sepulchre, the mosque on Mount Moriah, where Solomon's temple stood, and Mount Olivet. I look at them again and again with new emotions of wonder, gratitude, and grief. O when will the Saviour be truly adored on the Mount where he suffered? May the Lord hasten the time."

The preceding pages show us the feelings of a Christian traveller, who visits Jerusalem and its venerable scenery. Nor is it strange that he should be affected even to tears, when he sees how the curse of the Almighty still rests upon that once lovely portion of his heritage. And could Christians in general but walk over that ground, rendered sacred by the ashes of prophets and apostles, and the blood of atonement, they would not grudge any sacrifices they might make to redeem it from the reign of error.

"*Sabbath, May* 4. The afternoon was interrupted by an exceedingly unpleasant affair. We went to witness the service of the Greek church, and after service, while we were conversing with the metropolitan, a man came to tell us, that a janizary had come to our rooms to carry us before the moolah, or Turkish judge. We returned to our rooms, and inquired of the janizary, what was the occasion of his

being sent. He told us it was in consequence of a complaint from a dervish in relation to some book. This dervish was Hadgi Mohammed, who came with us through the desert from Egypt. He was poor, and not well provided for the journey, and we gave him water, bread, coffee and tea, from time to time as he had need. He knew how to read and seemed intelligent, and we therefore often conversed with him, and gave him a copy of Genesis, which he read apparently with interest. One day in the desert he showed us a beautiful Persian manuscript. It contained a poem on Mecca, with representations of the temple. We offered to purchase it, and finally agreed with him for three dollars, gave the money and took the book. He continued with us till we arrived at Gaza. After that we saw no more of him, till we had been three days in Jerusalem, when we met him in the street, and saluted him as a friend. He, in return, saluted us as friends.

"After this he called several times at our rooms. We gave him coffee, according to the custom of the country, and read and conversed with him. One day we showed him a Persian Testament, and he sat on his heels, at least an hour and a half, reading in it. One day he wished to borrow the book, which he had sold us, in order to copy it. We had some fear that he wished to borrow, and not return again; and therefore invited him to come, and copy it in our room. This morning he called again, and said an effendi wished to see the book. We told him to invite the effendi to call on us and see it. He said, 'Very well,' and went away. We told the janizary how the case stood, and sent him to tell the judge, and to say likewise that if the dervish wished for the book, he must send the money, and we would give him the book. He soon returned, and said the judge had given him positive orders to bring us before him. Mr. Damiani, son of the English consul at Jaffa, was with us, and after consulting together, we conclud-

ed to go, and lay the case before the new governor, leaving the janizary, in the mean time, at our rooms. To be conducted by a janizary through the streets of the city, like criminals, and be brought before a public tribunal, even if attended with no other ill consequences, would give our enemies here occasion to triumph, and might injure us very much in the estimation of the public. We would willingly have given up the book, but if we did, it might appear as if we were afraid, or as if the story of the dervish were true, and we had endeavored to keep the book unjustly. The governor received us with marked attention, and made a thousand professions of good wishes. We told him the whole story of our acquaintance with the dervish. He said the fellow came to him with his story in the morning, and he told him at once it was false, and drove him away. He pretended that we borrowed the book, and gave him the three dollars, either as a present, or for the use of the book. The governor told us that he knew the character and rights of Europeans, having served ten years in the divan of the sultan at Constantinople. He then gave orders to one of his officers, to go and bring the dervish and bastinado him; he likewise sent to the moolah, saying that Englishmen would not be brought to trial before him.

"We requested that the dervish should receive no other punishment than a reprimand, and directions to speak the truth, and conduct uprightly for the future. Upon our intercession the sentence was revoked. The officer, in the mean time not finding the dervish himself, brought in the shekh of all the dervishes in Jerusalem. This old man, after conversing a little while with the governor, turned to us, and said the dervish was a man of no understanding,—a fool,—a madman. The thing being thus settled to our satisfaction, we came away, giving thanks to Him who has the hearts of all men in his hands, that it had terminated so happily.

"5. This morning a Turk came from the dervish with three dollars, and requested the book. We sent our servant with it to the governor, judging it better to have the whole affair terminated by him, since we had once submitted it to his hands. Our servant returned, and said that, when he took the place of a servant, standing before the governor, as his own attendants do, he told him to sit down, ordered coffee, and offered him a pipe, talked about us as his friends, called the dervish a fool, and sent us a profusion of compliments. Such compliments are very cheap, but even in this country they are worth a little.

"The afternoon was a highly interesting season to us. We made our first visit to Mount Olivet, and there bowed before Him who from thence ascended to glory, and 'sat down on the right hand of the majesty on high.' There we held our first Monthly Concert of prayer in the promised land;—there, where our Lord first commissioned his disciples to go and preach the Gospel to every creature, promising to be with them even unto the end of the world. There we have been permitted to look up towards Heaven and plead with Him to hasten his second coming.

"Visited during the afternoon the cave of Jeremiah, where it is said, he wrote the Lamentations. It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, and thirty or forty feet high,—the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp, and through some parts of the vaulted roof, water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly. Just as you enter the cave, there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to

sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place is certainly sublime. There we read from Lamentations, and then the first eight verses of Jeremiah 9th:—a most exact description of the character and conduct of the present inhabitants of Jerusalem!"

From this spot Mr. Fisk passed the gate of Herod, and came to a vault, filled with muddy water, which is shown as the dungeon in which Jeremiah was imprisoned by Zedekiah. Thence crossing the brook Cedron, and passing Gethsemane, he went up the ascent of Mount Olivet, up which David went weeping 3,000 years ago, and where David's Lord and our Lord wept, as he beheld the city. From the summit of this mount it is believed, Christ ascended to heaven. "Whether it be the identical place of the Ascension," he observes, "we considered it quite immaterial. There is no doubt, that this is the Mount from which the Mediator ascended to his Father and to our Father. In a little mosque we observed the Monthly Concert of prayer. On this interesting spot, with Jerusalem before us, and on this interesting day, when thousands of Christians are praying for Zion, it was delightful to mingle our petitions with theirs, and pray for our friends, for ministers and churches, for missionaries and the world. From this Mount we have a view of the Dead Sea, where Sodom and Gomorrha stood, and of the mountains beyond Jordan, from which Moses beheld a distant prospect of the promised land."

He descended from the mount on the east side, and passing ruins said to mark the site of Bethpage, he turned back towards Jerusalem, and visited Bethany on his way, the town of Mary and Martha, and Lazarus. It is now a small Mussulman village. He visited the cave of Lazarus. Descending twenty-seven steps to a small apartment, and thence four or five steps lower to a still smaller one, he came to the place where the body of Lazarus is supposed

to have been laid. Other similar caves were adjacent; and not far distant were some venerable ruins, which were pointed out as the house, in which he and his sisters lived.

"With some olive branches from Olivet, and some flowers from the mansion house of Lazarus in our hands, we returned by a winding way around the south of Mount Olivet, till we came to the brook Cedron, where it enters the valley of Jehoshaphat. This valley seems like a frightful chasm in the earth, and when you stand in it, and see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right hand and left, you can easily feel the force of those sublime passages in the prophet Joel, in which the heathen are represented, as being gathered together there to be judged. The prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion to judge the multitudes in the valley beneath him; and then executing his judgments, while the sun and moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake; and it is thus made manifest, to the confusion of idolaters, and to the joy of the true Israel, that God dwells in Zion, his holy mountain, and is the hope of his people, and the strength of the children of Israel.

"Passing over Mount Zion we returned to Jaffa gate. As we did not arrive till after sunset, we found the gate shut. The porter was called, but could not open the gate without permission from the governor. It was an hour before an answer was received from him permitting the gate to be opened. This event reminded us of their unhappy condition, who will be shut out of the Holy City, New Jerusalem, without any one to intercede for their admittance."

The next day Mr. Fisk visited a grotto, called the Sepulchre of the Kings. It was excavated in a

solid rock. He found five apartments, from twelve to twenty feet square, containing niches in their sides, in which to deposit the dead. This grotto was thought by him to excel the tombs of the kings at Thebes, being cut out of much harder rock.

During two or three succeeding weeks there was but little variety in Mr. Fisk's labors. He was principally occupied in discussing religious subjects with Jews, Turks, Catholics, and Greeks. He constantly appealed to Scripture, and they in some instances appeared to manifest a conviction at the time that he was right, and they wrong. More frequently however, truth was opposed by the authority of the Talmud, the traditions of popery, and the strong prejudices of a darkened understanding and depraved heart. A prevalent vice observed was profaneness. Almost every assertion made was accompanied with an oath.

"24. In the morning we walked out to the Greek monastery of the cross, west of Jerusalem. A little way from Jaffa gate we passed a collection of Turkish graves and a large reservoir for rain water, at present dry. It is said to have been originally the work of David, and has been called by some travellers Gihon. See 2 Chron. xxxii, 30. In fifteen or twenty minutes from Jaffa gate we came to the top of the hill which overlooks Jerusalem. It is not, however, high enough to give a fair view of the city. You only see the castle, minarets and domes rising above the wall. Thence we descended to the convent, which stands in a valley about half an hour from the city. It is called the monastery of the cross, 'because here is the earth, which nourished the root of the tree, that yielded the timber of which the cross was made.' Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself, as to fall down and worship it. There is an old library in the convent. The books are heaped to-

gether in the utmost disorder. Among them there are some in Greek, Ethiopic, Syriac, and a large number in Georgian. The Superior told us that this monastery was built by the Georgian Christians many centuries ago. There are no persons in it except the Superior and a few domestics. When we came away, they invited us to visit them again, saying, 'The convent is yours;' the oriental way of saying, 'Make yourselves at home.'

"26. Went to visit what is called by Christians, Jews, and Turks, the tomb of Samuel, and his mother Hannah, at Rama, about two hours from Jerusalem. There is a mosque over it, and around it a few stone Arab huts. On our return we stopped to see what the Jews call, the tombs of the last Sanhedrim, a subterranean excavation made in solid rock. We found the first apartment about twenty feet square, and from this we went successively into five others. The Jews say, there are just seventy-two places for depositing the dead, the number of which the Sanhedrim consisted. Thence we crossed the valley of Cedron, ascended Olivet, and visited the tomb of the prophetess Huldah. 2 Kings xxii, 14. Descending the Mount, we soon came to the tomb of the prophets, Haggai, Zechariah, and Malachi."

Whether these were the identical places, where the individuals named were deposited, is uncertain, as are many like traditions.

"29. I had a long conversation with Papas Issa Petros upon the ecclesiastical usages, and religious opinions of Christians in America. To many of the particulars he answered;—'Like the first Christians;' and afterwards expressed his conviction, that the American churches must be more like the primitive churches, than any others at the present day."

Papas Issa Petros was Mr. Fisk's Arabic instructor at Jerusalem. His mind seemed more open to the influence of religious truth than most others.

He once informed Mr. Fisk that he had in a number of instances disputed with the Catholics, who took the ground that the missionaries were not Christians, because they did not worship images and pictures. But said he to them;—'Do you not know, that the first Christians had none, and that afterwards the fathers introduced them to assist the memory, and make a deeper impression on the minds of the people.'

"30. In the morning G., a Catholic called, and requested me to explain John xx, 23. 'Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.' I explained it as meaning, that the Apostles were inspired to proclaim to the world the conditions, on which sin would be pardoned; and not that the right was invested in them to pronounce the sins of any one forgiven."

G. "But the Apostles are all dead, and who has this power now?

F. "No man has this power; nor is it any longer necessary, since the Apostles have left their Epistles to teach us all we need to know respecting the way of forgiveness.

G. "But this power must still be in the hands of the priests.

F. "Suppose you go, and confess to your priest, can he know your heart?

G. "No.

F. "How then can he forgive you, when he does not know, whether you truly repent?

G. "The priest cannot himself forgive, he can only say, that God forgives.

F. "God will not forgive you, unless you truly repent. All the priest can say therefore is, that God will forgive you, if you truly repent. Now this you know already; so that after confessing and receiving absolution, you are no more certain, that your sins are forgiven, than you were before; for

after all it depends on the sincerity of your repentance.

G. Christ commanded the leper, Luke v, 14, 'go show thyself to the priest.'

F. "Do you think that means confession?

G. "Yes.

F. "But does it say any thing about confession?

G. "No—but it says, 'go to the priest.'

F. "To go to the priest is one thing, and to *confess* to him is a very different thing.

"Instead of replying further, he introduced another subject, as people generally do in this country.

"During our residence at Jerusalem, Mr. Wolff occupied a room on the side of Mount Zion, near the residence of the Jews, with whom he labored almost incessantly. Mr. King and I had separate rooms in a Greek convent, where we 'received all that came in unto us, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.' "

Having confined his labors and researches to Jerusalem and the immediate vicinity, Mr. Fisk extended his excursions to more distant places, an account of which follows.

"*June* 2, 1823. Busy in preparing for a journey to the Dead Sea and the Jordan. I am sometimes wearied with the perplexity of packing and unpacking books and clothes, procuring provisions, engaging attendants, getting letters and passports, and encountering the fatigues and perils that always attend travelling in this country. I am a pilgrim, a traveller, a stranger. I have no home on earth. I would seek one in a better country. If my pilgrimage is soon to terminate, may I be ready. If I am to live and labor long, may I have grace to do it faithfully."

The next day was the fast of Ramazan, when it is customary with Turks to eat and drink all night, and sleep the following day. It was therefore late in the afternoon before a guard and the

passports could be procured from the governor. Mr. Fisk was accompanied by Messrs. Wolff and King. After riding three hours, he stopped for the night at the convent of St. Saba. The road lay along the side of a hill, below which was a ravine several hundred feet deep, the sides of which were steeper than the roof of a house. In the sides of this ravine are found grottos, once the solitary abodes of hermits. The convent, it was said, was founded in the time of Justinian, 1,300 years ago. Except a few wandering Arabs, no inhabitants are to be found in the adjacent country. At St. Saba it was thought prudent, to engage the shekh of the Bedouins to accompany them. 'Hire the captain of the robbers to go with you,' said one, 'and the rest of the gang will not molest you.'

On the day following in the morning, the shekh arrived with twelve armed men, and agreed to escort them for five dollars. At seven o'clock they left the convent, and proceeded over steep rocky mountains. On the top of one of them there was seen an edifice, which the Turks visit and venerate as the Tomb of Moses.

"At the summit of one of these mountains, about an hour after we left the convent, we came in sight of the Dead Sea; but instead of pursuing our course directly towards it, we turned to the north-east. I brought away a sample of the rock which composes these mountains, and which was strongly impregnated with sulphur.

"After my return to Jerusalem, I made an experiment with a part of this stone, by placing it on hot coals. A strong stench of sulphur issued from it, and it soon began to blaze. The blaze rose four or five inches high, and continued about two minutes. I kept the stone on the coals for half an hour. It was not apparently at all diminished in size, but considerably in weight; and became soft and white like chalk, whereas it was at first hard and almost

black. Josephus says that God kindled the fire which destroyed Sodom by a thunderbolt. *Ant. B. 1. Ch.* xi.

"A quarter before eleven we entered the extensive plains of the Jordan north of the Dead Sea. At half past eleven we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth, I found it nauseous and bitter, I think beyond any thing I ever tasted. It has been said that these waters are so heavy, that the most impetuous winds can scarcely ruffle their surface. Nothing could be more entirely without foundation. The wind was by no means impetuous when we were there, and yet the waves ran so high, that I found difficulty in filling some bottles with the water. My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said that birds cannot fly over this sea; but we saw a great number flying about its shores, and I once observed three at a time flying over the water. It is said no vessels ever sail on it. This is true, and the reason is obvious. There are no vessels here, nor is there any person either desirous or capable of constructing one.

"We wished to see the mouth of the Jordan. Chateaubriand speaks of this as an essential point which Hasselquist alone had hitherto explored. We informed the Arabs and Turks of our wishes. They objected, but, as we insisted on going, they yielded. We had already been riding an hour on the sea-shore, and it was another hour before we came to the stream. Its banks, except near the mouth, are covered with bushes. It is a small river, and, as might be expected in such a plain, its course near the sea is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river; we therefore turned back into the plain. After riding some time we came to a mound, or little hill, with either a column or a pile

of stones on its summit. I inquired what it was, and one of the Arabs said—'Nabi Ibrahim;' but another of them told Mr. King, that it was called Galgala. Query. Is this the Gilgal, where Joshua placed the twelve stones which he took out of Jordan. See Joshua iv, 19, 20. At half past two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, 'right against Jericho.' From the Dead Sea to this place the ground is, most of the way, completely barren, and *appears* like a mixture of black earth and ashes. Not a green thing is seen. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, 'on the other side Jordan, toward the rising of the sun.' After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan, without any peculiar emotions. After riding over the parched plain, we drank freely of the water of Jordan, though it was muddy. We found the current very rapid, but not deep. While we were on the shore two Bedouin horsemen forded the river. These were the first human beings we had seen, since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitant except Bedouins, who resort to it, especially in winter, when they find, in different places, pasturage for their flocks.

"At six o'clock we arrived at Jericho. We took up our lodgings for the night, men and horses together, in an open yard of the castle. We walked among the dirty huts of modern Jericho, the walls of which are of rough stone, and the roofs of

bushes and mud. The inhabitants, 200 or 300 in number, are all Mussulmans.

"5. We left Jericho early in the morning, and soon came to a stream of pure water, which we followed to its source. It issues from the earth near the foot of the mountain, Quarantania, on which, tradition says, Christ fasted forty days. This is probably the fountain, whose deadly waters Elisha healed. At one o'clock we reached our lodgings in the Holy City, extremely fatigued, but grateful, that we had been enabled to perform safely this interesting journey.

"We searched for the famous apple of Sodom, and found two kinds of fruit, either of which, with the help of a little poetic imagination, might pass for the fruit in question. One kind grows in abundance near the Jordan where we bathed. We plucked a few of the apples, which were probably of last year's growth. They were black and dry, and did not in outward appearance correspond with what is said of the apple of Sodom. Perhaps, however, it is different when the fruit first ripens. On opening these apples, (if I may call them so,) we found the inside soft and dry like the pith of an elder, or of a cornstalk that is thoroughly dried. There is no pulp in the inside, and generally but one or two seeds. These resemble apple seeds. We cannot fairly judge of this fruit, without seeing it when it first comes to maturity.

"The other fruit, which we observed, and which seems to me more like the apple in question, grows around Jericho. It looks very inviting, but its taste is extremely bitter and disagreeable. One of the Arabs told me it was poisonous. Chateaubriand, who thought this the apple of Sodom, says, 'When dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper.' Whether either of these is the apple of Sodom, or whether there is any such apple, even

after all that Josephus and Tacitus and others have said about it, I will not attempt to decide. The Bible says of the Israelites, when they sin, 'Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps.' Deut. xxxii, 32, 33. This is figurative language, and means that the Israelites should reap bitter fruits from their sinful practices, as the inhabitants of Sodom had done. May not all that is said of the apple of Sodom have originated from a similar metaphor?

"One of our Arabs was named Nasar Allah; I asked him where he liked best to live, in the desert or in the city? He replied, 'In the desert.' I asked why? His answer was striking and characteristic; 'I am a son of the desert, I am not a son of the city.'"

During a number of days from the last date, Mr. Fisk was employed in reading the Scriptures, and conversing with Jews, Rabbies, Abyssinian, and Syrian bishops, Greeks, and Catholics. As these discussions were all of a similar character with some which have been introduced, it will not be profitable or interesting to continue to detail all that his journal contains. These portions will now be passed over with brief notice.

"In the afternoon we made a visit to the Greek metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent some time in examining. The disputed passage, 1 John v, 7, is entirely wanting. The 7th and 8th verses stand thus: 'For there are three that bear record, the spirit, and the water, and the blood,' &c. Acts xx, 28, reads thus; 'the Church of the Lord and God, (τοῦ Κυρίου καὶ θεοῦ,) which he hath purchased,' &c. 1 Tim. iii. 16, and Rom. ix, 5, are as in the common copies now in use.

"17. We went to the nunnery of St. Mary the Great. There are twenty-eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear brother Parsons, and spoke of it with pleasure."

The whole number of Greek convents in Jerusalem, Mr. Fisk states to be fourteen, of which he has given a brief notice. They are occupied with but very few monks and nuns, and most of them are appropriated to the accommodation of pilgrims.

"20. A little past noon we walked down to the west wall of the temple on Mount Moriah, where the Jews go on Friday to lament over the destruction of the temple. The wall where we saw them appeared to be fifty or sixty feet high; in the lower part of it were nine rows of stones, each about three feet and a half thick; and then sixteen rows of smaller ones. These two parts of the wall appear to have been built at different times. Probably the lower stones were employed in the second temple; for though its walls were thrown down, there is no reason to suppose that all the stones were removed. The Jews themselves say that no part of the wall of the second temple now exists. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when,

perceiving that the Jew was accompanying us, he desisted. Soon after this a Turkish peasant, who was carrying a sack of water, called to the Jew in a very domineering manner, to assist in emptying the water into a vessel. We interfered, and nothing more was said. Poor Jews! when will they learn the true cause of their oppression, and repent, and turn to God?

"*Sabbath, June* 22. This is the Pentecost of the oriental Christians. We arose soon after day break, and went out to Mount Zion. Without the city, on the summit of the mount is the burying place of the Christians. The Greeks hold one part, the Armenians another, and the Catholics a third, all in the same plat of ground. The Greeks resort this morning to that place to pray for the dead. One of the bishops and a great number of priests were present. The multitude stood up while prayers were read, and sat on the ground to hear lessons from the Scriptures. During this service three priests, with censers in their hands, walked about among the tombs, and said short prayers whenever requested to do so by surviving friends, from whom they received fees on the occasion. The Greeks do not believe in purgatory, yet they pray for the dead, and have a confused idea that the dead may, in some way or other, be benefitted by their prayers.

"South-east of this burying-ground is a small Turkish village which the Jews call 'the city of Zion.' It is surrounded by a wall, and contains several houses and a mosque. Here according to tradition are the tombs of David and his successors. See 1 Kings ii, 10, and xi, 43, and xiv, 31. Christians also believe that in this place Christ instituted the Holy Supper; but neither are the Jews now permitted to enter the tombs of their kings, nor the Christians the room where they believe their Lord instituted the holy sacrament. Just before the Greeks concluded their service, the Armenian patriarch, with a considerable

number of priests and people, came out of a convent and went in procession, preceded by a janizary, as is common on such occasions, to their burying ground to pray for their deceased friends. We went into the Armenian convent. Its chapel is small, but richly ornamented.

"From the burying place the Greeks returned to the city and went to the church of the Holy Sepulchre. The archbishop of Lydda presided. The priests who were to assist him in the service came out from behind the altar, and bowed before it with their faces to the floor, and then in the same manner before the archbishop, kissed his hands, bowed again, and then prepared to commence their unintelligible repetition of prayers. But I am tired of describing, and even of witnessing this endless round of ceremonies.

"26. Busy in preparing to leave Jerusalem.—During two months that we have been here, we have sold eighty-four copies of the Scriptures and given away fifty-two, and 770 Tracts. Mr. Wolff remains to labor a little longer among the Jews, and after that he proposes to rejoin us on Mount Lebanon."

TO ONE OF HIS MISSIONARY BRETHREN.

"How my soul would rejoice, my dear Brother, if instead of writing you, I could have you here this evening in my room. We would kneel together on Mount Calvary, and adore that Saviour who *here* shed his blood to redeem us from sin. O what amazing events have taken place on this ground. But now the daughter of Zion sits solitary—the wrath of God burns hot against Jerusalem. It seems to me that if there is a city on earth, that is peculiarly abandoned, and devoted to sin, it is this very city, where the blood of redemption flowed. True there is no Juggernaut here, but there is idol-

atry almost as gross as that of India. Why does not the earth again quake, and the rocks again rend, and Mount Calvary open to swallow up those who dare thus profane this sacred spot? We have wept and prayed, as we have cast our eyes over the desolations of Zion. I think I never felt so strongly in any situation before, the necessity of trusting directly and entirely in God. I hope and trust he will cause our work to prosper.

"I wish, dear Brother, you could go with us once to Mount Zion and to Gethsemane—take a few turns with me on the flat roof of the convent, and survey the places around us. But you are engaged in your work. You must * * * *. And I must study Italian and Greek, and Arabic with its thirteen congregations, and twenty ways of forming the plural, and thirty three ways of forming the infinitive; with its consonants without vowels, and its unnumbered dialects. And then I must sell Bibles, give away Tracts, translate Tracts to be printed, preach the Gospel to a Greek to-day, a Catholic tomorrow, an Armenian the third day, and a Jew the day after, and the next day give a Testament to some learned Turk who calls to see me. Then I must pack up my baggage, and mount a camel, or a dromedary, or a horse, or a mule, or an ass, as the case may be, and make a journey to Hebron, or to the Jordan, or to Mount Lebanon.

"I am glad, that amidst all your cares, you find time to think of me; and that I have a quiet moment this evening to write to you. All is dark and silent around me. I am in my little room alone. The holy Sabbath is approaching. On Calvary it seems to have more than an ordinary sacredness. It was here that Christ made the first day of the week holy, by triumphing on that eventful morning over death and the grave. O that many on the morrow may rise to newness of life in Him."

CHAPTER XI.

JOURNEY FROM JERUSALEM TO BEYROOT AND MOUNT LEBANON, AND RESIDENCE IN ANTOURA.

It was the intention of Mr. Fisk to extend his Christian researches through the most interesting parts of Syria, and thus "spy out the land," before he became permanently located. The information which he would thus acquire, would be of important use to other missionaries, besides the advantages which would result to himself. Having been in Jerusalem and the vicinity eight or ten weeks, he concluded to spend the hot season on Mount Lebanon. For this purpose he left that city June 27, 1823, in company with Mr. King. On his way he speaks of crossing a small stream, where David, according to tradition, took the smooth stones, with one of which he slew Goliath. "Each of us," says he, "chose him five smooth stones out of the brook, as we passed over." He remarks, that there was not probably a single stream in Jordan, which at that season of the year carried its waters out of the country; all is absorbed by the earth. In the afternoon he arrived at Ramla, the ancient Arimathea, and took lodgings in an Armenian convent.

"*June* 28. Sent our baggage to Jaffa, and rode north from Ramla to Lyd, the Lydda of the Scriptures. It is a small village, in which are standing several lofty columns with Corinthian capitals, and parts of a wall which once belonged to a church, erected as is said, by Helena. We stopped a short time, and then proceeded towards Jaffa, where on our arrival we were welcomed again to the hospitable mansion of Signor Damiani, the English consul."

He sailed July 2d in an open boat for Acre, where he arrived the next morning, and was received into the house of the English agent. As in other places, he soon came in contact with a Catholic priest, who strenuously defended the infallibility of the pope, and concluded his argument by repeating the Catholic maxim;—"De Deo et papa non disputandum"—there must be no dispute respecting God and the pope.

"*July* 4. Left Acre for Sour (Tyre,) and arrived the same day. Tyre is a walled village, and stands on a peninsula, which was formerly an island. See Isaiah 23d, and Ezekial 26th, 27th and 28th. Maundrel describes Tyre in 1697 as being completely in ruins, there not being so much as one entire house left. 'Its present inhabitants, (he observes,) are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly by fishing.'

TO A LADY IN CONNECTICUT.

"*Tyre*, *July* 4, 1823. I have taken lodgings for a night in a Catholic convent, in the little village which occupies the place of the 'strong city,' Tyre. The prophecies uttered by Ezekiel, Jeremiah, and Isaiah, have long since had their accomplishment. How affecting to walk over the ruins of the most powerful cities the world ever saw, and to read on the scattered columns, broken walls, and fragments of buildings, the fulfilment of Scripture predictions! To-morrow night if Providence permit, we shall sleep at Sidon, and thence, after a few days, go up to some place on Mount Lebanon to pass the hottest part of the summer. I love these places, for God displayed his glory here. But alas! for ages past he has here been displaying his wrath. O that the days of his wrath may come to an end,

and his glory again be manifested on these mountains, and in these cities."

"5. About six o'clock we left Tyre for Sidon. At half past eleven we saw a village on the mountains on our right, which the Arabs call Sarphant, supposed to be the ancient Sarepta, Luke iv, 26, and Zarephath, 1 Kings xvii, 9, 10, and Obad. xx. At three we arrived at Saide, (Sidon,) and took up our lodgings in the house of the English agent. We soon after had the happiness to meet with the Rev. Mr. Lewis, a missionary from the London Jews Society, who came out with Mr. Way.

"6. Went to Mr. Lewis' room, and spent a season in social worship. It was a most agreeable and refreshing interview. We rejoice to see the number of missionaries increasing in this country."

TO A LADY IN CONNECTICUT.

"*Sidon, July* 7. I reached this place, with my friend and brother, Mr. King, day before yesterday, as I expected. There we received letters, and also met with Rev. Mr. Lewis, an English missionary to the Jews. Yesterday we enjoyed a precious Sabbath with him in his room. It was comforting to our souls, to read, converse, and pray together. Christian communion is indeed precious. I love those who bear the image of Christ, unless my heart very much deceives me, more than I love any other class of persons. I hope for the time, when I shall be entirely conformed to my Saviour, and be permitted to dwell forever with those who bear his image, and who will then be free from all those imperfections which now obscure the beauty of that image. Do you not find great consolation in cherishing this hope, and dwelling on these anticipations? In this dreary, sinful world, how cheering is such a hope! Let me advise you to read Baxter's Saint's Rest very often.

It will do you good every time you read it. We hope, in a little while to be in heaven. Let us strive to live a heavenly life on earth, and to do all in our power, to excite others to seek that heavenly rest. Endeavor by your letters, your visits, your prayers, and your example, to win some souls to Christ."

The population of Tyre is variously estimated at from 1,000 to 3,000, and that of Sidon from 4,000 to 6,000. Dependence cannot be made upon the accuracy of such estimates. From the latter place Mr. Fisk went on the 10th to Beyroot, where the American mission is established—the first Protestant mission commenced in Syria. Of the advantages of this station he thus speaks.

"Beyroot seems to me to possess many important advantages as a missionary station. It is situated at the foot of Mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days sail to Cyprus. On the coast south of Beyroot you reach Sidon in one day, and Tyre in two; and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyroot itself a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which, though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here too

he will enjoy the protection of an English consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyroot, than at any other place which I have seen in Syria."

The population of Beyroot is estimated at from 3,000 or 4,000 to 14,000, the least number in the opinion of Mr. Fisk is nearest the truth. "It is pleasantly situated," says Mr. Goodell, "on the western side of a large bay, in 33° 49′ north latitude, and 35° 50′ east longitude. It is the great emporium of all that dwell upon the mountains."

In order to find a cool and healthy residence Mr. Fisk and his associate went to Mount Lebanon. The place was considered favorable also for pursuing the study of Arabic, and for prosecuting missionary labors and researches. He made an early visit to the Emeer Besheer, the governor of the territory, whom he saw in Egypt.

"*July* 16. We left Beyroot for the residence of the prince, near Der el Kamer. We set out on asses, at six o'clock. For about two hours our road was nearly level, across the plain of Beyroot,—direction a little east of south. We passed a large grove of pines, which were planted to promote the healthiness of the place, and then extensive fields of mulberry trees, which are cultivated for the silk worm. Turning a little more easterly, we began to ascend the mountain, and continued ascending nearly three hours, which brought us to the summit of the first range of Mount Lebanon. We descended in two hours to a small river, where we rested half an hour, and dined on bread and a watermelon. At half past one we resumed our journey, and at three reached the summit of the second range. A half hour more brought us to Der el Kamer, which is considered as the capital town on the mountains. It is, I believe, the only place on Mount Lebanon where either Turks or Jews live. It has a mosque, but I was

told, only five or six Turkish inhabitants. There are also a few families of Jews. The population was estimated at three or four thousand men, capable of bearing arms. One hour's ride carried us from the town across the second valley, and up to the palace of the emeer; which stands on a projection of the third range of hills. Mount Lebanon is not in its whole length regularly formed into different ranges of hills, and intervening valleys, as it seems to be in this place. It is rather a promiscuous jumble of rocky, precipitous hills, forming irregular basons and deep ravines. The direction of the hills and vallies between Beyroot and Der el Kamer is nearly north-east and south-west; and the streams find their way into the sea in the neighborhood of Tyre and Sidon. The residence of the emeer is called Btedin sometimes pronounced Ebtedin. His palace is a large building, or rather a collection of buildings, containing apartments for the emeer and his family and court, together with a guard of soldiers. He has also a private chapel and a domestic chaplain. He is descended from a Mussulman family, who, I believe, trace their pedigree to Fatima, the daughter of Mahommed. They wear the green turban, which is allowed only to the descendants of Mahommed. I have once been told, that this family do not claim to be the descendants of the Prophet, but a kindred family, which were known as princes long before Mahommed's time. The present emeer is the first reigning prince who has professed the Christian religion, though some branches of the family have for a long time been Christian."

TO ONE OF HIS BROTHERS.

Palace of the Emeer Besheer, July 17, 1823.

"I slept, last night, for the first time on the lofty, rugged, and rocky mountains of Lebanon. We

came yesterday from Beyroot to this place, riding ten hours on jack-asses over mountains and rugged roads. We came here to visit Emeer Besheer, the prince of the Druses and Christians, who inhabit these mountains. He is almost a king, though he is subject to the grand signor, and also under the pasha of Acre. The family were formerly Mahommedans, but they have embraced Christianity; though they still keep up the appearance of Mussulmans when among the Turks. We have had an interview with him to-day, and he has given us a letter to visit the different places in the mountains, and reside, to learn Arabic, wherever we choose. We intend to spend the summer in these parts.

"Mr. King is with me. We occupy a room in the palace of the prince, who has sent us word, since we saw him, that we are at liberty to remain in his palace, if the place suits us, for ten or fifteen days, or as long as we like. The palace stands on a high hill, by the side of one of the deepest vallies I ever saw. When you stand in the valley, the mountains seem to rise on both sides almost to the clouds. When you stand on the hill, on either side, and look down, the valley seems like a frightful precipice.

"The greater part of the inhabitants of the mountains are Maronite Christians. A large proportion, however, are Druses. There are very few Mussulmans. Travelling is very tedious on account of the badness of the roads. The people never take pains to make them good. Large rocks and loose stones render it in many places almost impossible to ride. The mountains are not covered with forests. Now and then you see a few tall pine trees only. There being very few Turks here, and in most of the villages none at all, the people enjoy a great degree of liberty. The men are stout and active, and more civilized than in other parts of Turkey. We anticipate the time when they will be instructed in true Christianity; and when it shall please God to

pour out his Spirit upon them, they will be a happy people."

"18. Between six and seven o'clock, A. M. having travelled all night to avoid the heat of the day, we arrived at Beyroot. The mountains which we crossed are composed of rock with but little earth. Yet on the sides even of steep hills, the inhabitants have built walls and collected earth, so that you see a succession of wide stairs, rising like the seats of an amphitheatre. On these steps grow vines, and olive, fig and mulberry trees. Many spots are extremely fertile. The inhabitants have the appearance and manners of free, high spirited mountaineers.

"The women in these parts wear an ornament of a different kind from any thing I ever saw elsewhere. It is of a conical form, and worn on the forehead. They call it *tantoor*. The tantoors are generally of silver, though sometimes of wood or leather. Each tantoor is about a foot long and three or four inches in diameter at the base, and half that at the top. The silver ones descend from generation to generation, and are highly esteemed. They are sometimes worn by females whose dress and employments indicate great poverty. The tantoor is usually covered with a veil, nearly as large as a sheet, which covers almost the whole body. This is drawn over the face, or removed from it, at pleasure. The country which we passed through is inhabited by a mixed population of Christians and Druses. Der el Kamer is about an equal distance from Beyrout and Sidon; south-east of the former, and north-east of the latter.

"19. Left Beyroot to visit the Rev. Mr. Way at Antoura. The building which he occupies was formerly a Jesuits' college."

At this place Mr. Fisk took up his summer residence, and his associate Mr. King went to Der el Kamer. On the 24th, he visited the convent of Mar Hannah Shooair. On his way to it he had to ascend

a very steep rocky road, passing by villages, convents, and fields of grapes, figs, olives, and numerous mulberry trees.

"The convent stands on the side of a steep rocky hill with a deep ravine below it. There is no village near. It is a Greek Catholic establishment, and contains 30 or 40 monks. They have an Arabic printing press at which they have printed Psalters; the Gospels in the order in which they are read in the church; the books of prayer and monastic laws; and a few other works. The work both of printing and binding is done by the monks themselves. They bind very clumsily. Their type is large, and therefore acceptable to the people of Syria. They complain of all the books we bring them, that the character is too small. There seems to be almost an impossibility in the way of making it understood by the people in the west, that the people in the east, accustomed to read but little, and used to manuscripts rather than printed books, and often afflicted with soreness or weakness of eyes, need and insist on having the books that are offered them printed with large characters."

From the 26th of July to the 20th of August, Mr. Fisk spent some time in travelling. He went to Sidon to meet Mr. Way whose health rendered it necessary he should return to Europe, and from whom he was to receive a large quantity of Bibles from the Malta Bible society. Returning to Antoura, he enjoyed the society of Messrs. Wolff and Lewis who accompanied him to that place.

TO MISS M. E. OF BOSTON.

"Antoura on Mount Lebanon, Sept. 2, 1823.

"Last evening we held our Monthly Concert for prayer. Though but four in number, yet we found it an invigorating season. Our daily and weekly exercises of devotion are also highly refreshing and

comforting. I often long for the society of dear Christian friends in America. I long to be with them in their domestic and social circles—in their prayer meetings—on the holy Sabbath—at the Lord's table —and more particularly at their missionary meetings. But though banished from them all, I am generally far from being unhappy. My prevailing state of mind is cheerfulness rather than the opposite. I am satisfied that happiness does not depend on external circumstances. With a contented mind, with a heart weaned from this world and fixed on Heaven, with an earnest and undivided desire to serve and obey our divine Lord, with no interest of our own to promote, with a clear view of the divine government, and with a lively faith in the Redeemer, we are happy, though our food be only bread and water, and our dwelling a dungeon or a desert. Without these, in some good degree, at least, we are uneasy and unhappy, though we may be clothed in royal apparel, fare sumptuously every day, live in a palace, and have all the outward means of enjoyment that the world can afford. It is not this earth —it is not temporal comforts—it is not science and refinement—it is not even friends, that can give contentment to an immortal mind. It is God himself, who has created our minds capable of enjoying his love and favor; it is communion with him through Jesus Christ. In proportion as we enjoy this, the soul is filled and satisfied. In proportion as we seek happiness in other things, it is left void—the subject of bitter disappointment.

"Alas! that our communion with our God and Saviour is and must be so imperfect while we remain on earth; so often interrupted and marred by our unbelief, and the coldness, stupidity and worldliness of our desires and pursuits. Our affections are so carnal and worldly that all our efforts in our own strength, are ineffectual; and even the means of grace, the word and promise of God himself fail of their effect, until an

omnipotent power is exerted to arouse our benumbed affections, to warm our cold hearts, to awake our drowsy spirits, and to move our sluggish souls towards God and Heaven. Let us not forget then, that there is a special promise that the Father will give his Holy Spirit to them that ask for it. I think Christians should pray oftener and more earnestly for this particular favor. To what purpose are all our prayers, meetings, sermons and labors, if we do not receive the influences of the spirit? We may indeed get up a system of means and exertions which will have the show of religion, but the reality will be wanting. There will be no life, no soul in it. What is religion without the vital principle of love moving in the heart, and exciting our energies? Mere pharisaism—odious and abominable in the sight of God. We ask a blessing on our food, unite in family and in public prayers, and in songs of praise;—how much of all this is merely the effect of education, habit, and fashion? and how much is the effect of sincere love to Christ? And if we bring all that appears like religion to this test, how much must be condemned, and how little will bear the scrutiny!

"It is not, however, for us to judge others. This is the prerogative of Him who alone knows the heart. But in order that we ourselves may not be judged and condemned by Him, we should judge ourselves. Sensible as we must be, that we can do nothing to any purpose without the constant aid and influences of the Holy Spirit, let us pray daily for this blessing. And if we wish to see our friends, and the ministers and churches of Christ more devout and zealous in his service, let us be continually in prayer for the more abundant effusions of the Spirit."

"*Sept.* 6. Mr. Wolff and I rode to Bekoorka about one hour nearly west of Antoura. It is a deserted convent, which was built by Hendia, whose history is given by Volney, Vol. Chap. 24. Volney loved

to tell stories against monks, and probably many readers have considered the story of Hendia as a slander, or at best a novel, rather than a true story. I conversed, or tried to converse with some of the bishops and priests who knew her, but I never found any of them willing to converse on the subject. I am told that this infamous woman died a few years ago at Aleppo.

"From Bekoorka we proceeded a little E. of N. along the side and over the summit of a very rocky mountain, by an excessively bad road, and in an hour arrived at Arissa, a convent belonging to the Catholic missions of Terra Santa. These missions are distinct from those of the Propaganda at Rome, and constitute a different order of missions. They are generally under French protection, and the missionaries and convents are, I believe, usually of the Franciscan order. The head of the missions of the Terra Santa is the Padre Guardiano of the Holy Sepulchre at Jerusalem. He is now on a tour to visit the different establishments under his care. Padre Carlo, a Roman, is the only ecclesiastic now at Arissa. The convent is delightfully situated, commands a fine view of the sea and the coast, and has a pure refreshing air. It contains above thirty rooms, a church, refectory, kitchen and some other apartments. From Arissa we went in half an hour to Sharfi, a convent of Syrian Catholics. In it we found the metropolitan, now 73 years old, who was formerly patriarch, but resigned his office a few years ago, and was succeeded by Peter Jarwy,* who had just returned from Europe.

"I learn from the bishops that they baptize thus: The child is placed in the font so that a part of the body is in the water; then the officiating priest three times takes water in his hands and pours it on the child's head, repeating at each time the name of one person of the Trinity. After this the body is

* Written sometimes Giarve and Giarwy.

immersed; but when I inquired whether the immersion was an essential part of the baptism, they said, 'No—the baptism would be valid and perfect without it.'"

Short extract from a letter to Rev. Mr. Temple, dated *Sept.* 13. "If any of you will come next winter and take possession of the Holy Land, I should like to take a journey to Armenia or Mesopotamia, to Nineveh, Babylon, and perhaps Persia.

"We all *harmonize* very well, (as Mr. Wolff says) and shall rejoice to give some of you the right hand of fellowship in the Land of Promise. But come prepared to live with such comforts as you can find, and to bear such disappointments as your Lord may send."

On the 16th, Mr. Fisk heard of the arrival of the Rev. Mr. Jowett at Beyroot. He immediately set out in company with Mr. Lewis to greet him there. On the 19th, Mr. Jowett returned with them to Antoura. On the 23d, Mr. King joined them from Der el Kamer. After spending a few days together, it was their intention to travel over Mount Lebanon.

"*Sept.* 29. The past week has been an exceedingly interesting one. We spent several hours every day in a free and friendly discussion of practical questions that concern our respective missions, and the best method of promoting them.

"To day in company with Mr. Wolff I made a visit to Sharfi and Bzomar; the latter place is the residence of the Armenian Catholic patriarch. It is rather a theological seminary than a convent. About twenty young men are here pursuing studies preparatory to the ministry. I was informed, that their studies consisted of grammar, rhetoric, logic, metaphysics, and Theology.

"I have seen no convents so good or so neat as this; nor have I, in any of the monastic establishments that I have visited, met with men of equal talents and acquisitions. They are agreeable, enter-

prising and persevering. They made many inquiries about the expense that would attend the purchase and establishment of a press. From their inquiries I infer that the establishment of a press is a part of their plan."

On the following day Mr. Fisk, accompanied by Messrs. Wolff and King set out for Tripoli, having previously sent a camel load of Bibles there to the care of the consul. After a ride of six hours he reached Gibail, and as it was evening, the gates of the town were shut, and he was obliged to lodge under an open shed, with a single blanket to spread upon the ground for a bed.

"*Oct.* 1. Left Gibail, and in five hours arrived at the village Batroon, and were hospitably received by the Maronite priest, Istafan (Stephen). At his house we sold and gave away twenty-three copies of the Scriptures to those who called upon us. We had religious conversation with them—they remarked: 'We never heard Englishmen speak of such things before. When they come here, they call for wine, aqua-vitae, and good food, and talk of nothing else.'"

The next day after a ride of eight hours Mr. Fisk came to Tripoli, where he and his companions were kindly entertained by the English vice consul. The place he supposed might contain about 15,000 inhabitants, principally Mussulmans.

"4. At half past nine we left Tripoli, rode over a plain, and ascended the mountains, till we reached a lofty summit, with a valley before us, which I cannot better describe, than by calling it a frightful chasm in the earth. We dismounted, and descended literally by winding stairs, nearly to the bottom of the ravine, and then, after various windings and gentle ascents among shrub-oaks, we reached the convent of Mar Antonius at Khoshiah, situated on the side of an almost perpendicular mountain. We were nine hours on our way from Tripoli to the convent. It is a Maronite establishment, and contains about 100 monks. They were dirty, stupid and igno-

rant. One of the priests told me, that not more than one-fourth of the whole number could read. They have a press in the convent, and print their church books in Syriac and Carshun. The books are printed and bound by the monks. I could not learn from them that they had printed the Bible, or any part of it, except in the form of church lessons. We asked the Superior of the convent something about his belief in the Scriptures, and he said,—'I believe what the *Church* believes.' He then inquired about our faith, and we replied,—'We believe what the *Bible* teaches.'

"It is the standing rule of these convents, that all assemble for religious worship an hour before day every morning, and on certain occasions at an earlier hour.

"On the next day," says Mr. Fisk, "we looked at the printing establishment, which is a small one with none but Syriac types." Towards evening he with his companions left Khoshiah for Kannobeen, the residence of the Maronite patriarch. He ascended a very steep mountain, and then descended one, which he speaks of as the steepest he ever attempted to pass. "We often crossed narrow ways with a stupendous precipice above us of immense rocks, piled up almost perpendicularly, and a similar one below us."

From the observations which Mr. Fisk was able to make, he gives it as his opinion, that there are about 100 convents in Mount Lebanon belonging to the Greeks, Syrian Catholics, Armenian Catholics, Greek Catholics, and Maronites, of which 60 or 70 belong to the latter sect. The population is reckoned at from 100 to 150,000.

Leaving Kannobeen he passed through Ehden, which he describes as "a delightful, fertile spot, with fine streams of water and rich fields. The houses are at some distance from each other and surrounded with trees, of which a large number belongs to the species of the walnut."

"7. Taking a guide, we set out for the cedars. In about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the W. with high mountains on the N. S. and E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked around it in fifteen minutes. We measured a number of the trees. The largest is upwards of forty feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the number 321. I know not why travellers and authors have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true, that of those of superior size and antiquity, there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling.

"Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, 'It is as with miracles; the wonder all vanishes when

you reach the spot.' What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees, such as the cedars actually are, even at the present day, and he will confess *that* to be a fine comparison in Amos ii,9, 'Whose height was as the height of the cedars, and he was strong as the oaks.' Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the 'goodly cedars.' Psalm lxxx, 10.

"A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called 'the glory of Lebanon.'

"From the cedars we returned to Besharry, a delightful and healthy place for a summer residence. We lodged with shekh Girgis, (George) by whom we were received with special tokens of hospitality.

"8. Left Besharry early in the morning for Balbec.

Passed near the cedars, and then ascended the mountain east of them. We saw on our left hand, what I take to be the highest summit of Lebanon. It has often been asserted that there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. As the heat of summer was now past, we concluded that if we could find snow in October, it was not likely to be wanting at any season of the year. On reaching the summit of the mountain, we left the road, and turned north, in a direction which our guide said would carry us to snow. After riding without a path, and over very bad ground for about an hour, we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

"Returning from the snow to the road, we pursued our way down the mountain to Ain el Ata, where is a fountain of good water, and the ruins of an old village."

From this place they directed their course to Diar el Ahmar, a miserable place, where they lodged for the night, being allowed by the people to select the house that suited them best. The earth was the floor and bushes the roof of it. A small, dark, damp apartment was found, which was occupied as a church.

"9. We started early and pursued our way across the plain of Celo-Syria in a south and south east direction. The plain extends between Lebanon and Anti-Lebanon, and runs nearly north east and south west. It is a fine rich plain, but badly cultivated. We passed only one small village, and saw no other houses. Two large flocks of sheep and goats, attended by their Bedouin shepherds, were feeding near our road. Balbec is at the extremity of the plain at the

foot of Anti-Libanus. The principal thing to be seen at Balbec, is the *Temple of the Sun*, which stands in the north west part of the present town. A great part of the walls and many of the columns are still standing. The whole length of the building from E. to W. is near 300 paces, and the width from N. to S. about 170 paces at the west end: the east end is much narrower. There are various indications that many parts of the walls are more modern than the original building, and that what was first a place of idolatrous worship, has been more recently a Turkish fortress.

"There are several passages leading to the upper story, which was the principal part of the temple. From a hexagonal room you enter the largest, though probably not the most splendid apartment of the temple. It is 125 paces from north to south, and not much less from east to west. On the N. and S. sides are several niches where statues were probably erected. The ruins of a wall show that an inner apartment occupied the centre of this apartment, a room within a room."

A minute description of this magnificent temple is given by Mr. Fisk. He measured its arches, wings, Corinthian columns, and architraves, all of giant architecture, evincing an astonishing degree of mechanical power and skill.

"One of the greatest wonders of the whole building is the large stones which are found in the walls near the north west corner. On the north side there are nine stones in a row, each 30 feet long, about 10 thick, and 12 high. These constitute the foundation of a wall which seems never to have been finished. On the west side there are two tiers of large stones, three in each. The lower tier is raised 15 feet from the ground; the height and thickness of the stones appear to be the same with those on the north side, so that the upper tier is about 27 feet from the ground, and each of these stones is upwards

of 60 feet in length. Here again one asks with amazement, 'How was it ever possible to raise a stone 60 feet by 10 and 12!' The Arabs, who were around us while we were looking at the temple, said it was done by satan. Magnificent as this temple must have been, I strongly suspect the original plan was never completed.

"Balbec is now a ruinous village, containing about 200 human dwellings. There are a few families of Greek Catholics, the only Christians in the place. With them we lodged, and before parting, gave them several copies of the Scriptures. The great body of the inhabitants are Metonalis, who are numerous in the adjacent parts. They are Mussulmans of the sect of Ali, like the Persians. They are numerous at Tyre, and are found in some places on Mount Lebanon. Balbec is now governed by an emeer, who is only nineteen or twenty years old. He had long been at war with an uncle, who had command of some village or district in the vicinity. The day that we arrived at Balbec, they had an interview, by desire of the emeer, and pretended to make peace. The emeer conducted his uncle into Balbec in the afternoon with great pomp. His horsemen to the number of more than 100 pranced their Arabian steeds about the plain, and fired their muskets and pistols in the air; and the women came out of the village to meet them with songs and instruments of music. In the evening we heard that on reaching his dwelling, the emeer had quietly put his uncle in chains. What was to follow, we did not learn. The Metonalis have the reputation, among the other inhabitants of the country, of being treacherous, thievish, and in a word, a lawless banditti.

"10. From what we heard of the character of the emeer of Balbec, we apprehended further exactions, and therefore we left before day, guided by the stars. We had not proceeded far, before the clouds gathered and it soon began to rain. Our

guide lost his way, and we were obliged to stop and wait in the open field, while the rain fell in torrents. We could find no shelter and had no idea of the direction in which we ought to move. Making the best use we could of our umbrellas and cloaks, we waited for the morning. Our situation gave me a lively impression of the force of David's words—'My soul waiteth for thee, more than they that wait for the morning.' At last the morning came, and the rain ceased.

"Resumed our journey, and about noon arrived at Zahle, a finely situated village at the foot of Mount Lebanon. The bishop says, there are here about 1000 families, chiefly Christians."

On the 11th Mr. Fisk went to Mar Ephraim, the residence of the patriarch, Peter Jarwy, who is well known in England, having visited that country and solicited donations to enable him to print, as he pretended, and circulate the Scriptures on Mount Lebanon. But he proves to be a bigoted Catholic, opposed to the operations of Bible Societies, and missionaries.

The excursion, of which some account has been just given, occupied Mr. Fisk about two weeks, after which he returned to Antoura. The day following his return he visited Kraim, a college-convent, containing twenty-five or thirty priests, monks, and students. In the library, which consisted of Italian and Latin books, he found four folio volumes of the pope's bulls. From this institution he proceeded to Ain Warka, the Maronite college, in which the Syriac and Arabic languages are taught. The number of pupils was about twenty. In the evening he had a long religious discussion with two bishops. The next day he returned to Antoura terminated his residence there, October 22d., and proceeded to Beyroot. On the 25th he sold 400 Psalters to a Catholic who purchased to sell again. His journal, from which the foregoing account of

his travels and researches in Mount Lebanon, has been selected, concludes with some remarks on several singular clans of people which he there found.* He speaks of the country as being very interesting, worthy of missionary investigation, and a hopeful field of missionary labor and enterprise.

He also gives a brief account of the languages and dialects spoken by the Syriac Christians and others, from which it appears that a confusion of languages and alphabets is common in that country—"This chaos of dialects," he says, serves to multiply labor and expense for missionaries, and Bible Societies. All these classes of people must be furnished with the Bible, and must have the Gospel preached to them. The harvest is plenteous but the laborers are few. May the Lord of the harvest send forth more laborers."

CHAPTER XII.

JOURNEY TO JERUSALEM IN COMPANY WITH MR. JOWETT, SUBSEQUENT RESIDENCE THERE, AND RETURN TO BEYROOT, EMBRACING A PERIOD OF ABOUT EIGHT MONTHS.

Mr. Fisk went to Beyroot in September, as has been noticed, to welcome the Rev. Mr. Jowett, who had just arrived from Egypt. Mr. Jowett returned with him to Antoura, and accompanied him in some of his excursions among the mountains. As he was about to set off from Beyroot for Je-

* For information respecting these singular classes of people, see Missionary Herald, vol. xx. p. 274—articles, Druses, Metonalis, and Ansareeah. Also Jowett's Christian Researches—articles, Metawalies, corresponding to Metonalies, p. 34; Druses, p. 35; Ansari, corresponding to Ansareeah, p. 49; Boston edition. The orthography of proper names in that country does not appear yet to be settled among different travellers.

rusalem, Mr. Fisk proposed to be his companion to that city. An account of this journey will here be inserted.

"*Oct.* 28, 1823. Left Beyroot for Jerusalem in company with the Rev. Mr. Jowett. After riding about eight hours on asses, we stopped for the night at Nabi Yoanas, (the Prophet Jonah.) Were welcomed by Abdallah, a Turkish dervish, and conducted to a good room, that is to say, a room in which, by putting stones against the wooden windows and door, we were able to exclude company, and in a great measure the outer air. The only article of furniture was a mat thrown on the floor. The house was built by the Emeer Besheer for the accommodation of travellers. It is near the tomb of a Turkish saint, and at the head of a fine little bay; and the place is called Nabi Yoanas, because tradition says it was here that the fish 'vomited out Jonah upon the dry land.' We talked with the dervish about the Prophet. He told most of the story correctly, but added, that God prepared two trees to shelter him when he was thrown upon the dry ground. We showed him the book of Jonah in the Arabic Bible. He read, kissed the book, read again, kissed the book again, and so on eight or ten times. Mussulmans often treat the Bible thus when we show it to them, thus acknowledging it as a sacred book. But they are, like the nominal Christians who live among them, more ready to acknowledge its authority by kissing it, and putting it to their forehead and their breast, than by reading it, and receiving its doctrines, and obeying its precepts."

They rode on the 29th to Sidon, and reached Tyre on the following day.

"30. The road from Sidon to Tyre is almost a perfect level. The soil seems excellent, but, as in many other parts of Turkey, it is good land lying waste. We saw a few villages east of us; but on

the plain we saw no village, and I think only three or four little miserable habitations, for a distance of near thirty miles.

"31. In the morning we sold a few Psalters. The Psalter is much more eagerly sought after, than any other part of the Scriptures, because among the Christians of Syria it is the universal, and almost the only school-book. The education acquired at school, generally amounts to no more than ability to read the Psalter.

"South and west of the peninsula, on which Tyre stands, you see ledges of rocks near the shore, and ancient columns scattered on the rocks. The harbor is north of the town. A small harbor, in which boats lie, is surrounded by a wall. At a distance from the landing there is a reef of rocks, which must make the entrance dangerous in bad weather, but which, by breaking the waves, forms the security of the harbor. We counted more than one hundred columns lying in one place on the rocks. In that small harbor we saw many at the bottom several feet under water."

On the 3d of November Mr. Fisk was at Acre, and visited the principal mosque, which he describes.

"The mosque is near the pasha's palace, and was built by the infamous Jezzar. It resembles, in its general form, a Christian church, but is without seats or pews. The floor is covered with carpets, on which the worshippers sit, or kneel. In one corner is a reading desk, and in another part is a pulpit. Stairs at two corners lead up to a fine gallery, and thence to a second, which is very narrow. In front of each gallery are places for rows of lamps. The upper gallery seems to be designed merely for the purpose of illuminating. There is a large chandelier suspended from the lofty dome, and a multitude of lamps hang about the mosque. The windows are also numerous, so that when illu-

minated, the appearance must be splendid. The mosque, according to Mussulman taste, is ornamented with paintings, in which different colors are fantastically intermixed. The execution is far from being elegant; yet the effect is on the whole agreeable. A few Turks were present reading from the Koran.

"Before the mosque is a large court paved with marble of different colors, shaded with rows of palm trees, and containing two elegant domes with fountains under them. On three sides of this court, are rows of cloisters for the accommodation of students and travellers. In one of them is a library. The effects of a late siege were visible. In several places the walls of the mosque and of the cloister had been seriously injured by cannon balls. This court with its shades and fountains is quite in oriental taste, and certainly for a hot country it is a delightful spot. My imagination was filled with the idea of the learned Mussulmans, in the times of the caliphs of Bagdad and Cairo, passing their time in such places. I was dressed after the oriental manner, and fancied that in such a place, surrounded by Mussulman doctors, I could soon become familiar both with their manners and their language. Had I the faith, the wisdom, the learning, and the courage of Martyn, I might perhaps find access to such places, and tell these men, who are so wise in their own conceits, that truth which they are so unwilling to hear, namely, that Jesus Christ is the Son of God.

"My mind dwells with deep interest on the question, 'How is the Gospel to be preached to the Mussulmans?' According to the established law, and a law which to the extent of my information is rigidly executed, it is immediate death for any Mussulman, of whatever rank, and in whatever circumstances, to renounce his religion. Undoubtedly God can so pour out his Spirit upon men, that they shall embrace his Gospel by multitudes, even with the cer-

tainty of immediate death. But has he ever done thus? Has the Gospel ever prevailed where this was the case? Under the pagan emperors, fiery persecutions were endured, and the Gospel still prevailed. But in these persecutions it usually was only some of the principal persons, or at least, only a part of the Christians, that were put to death. Perhaps, if a few conversions should take place, and be followed by immediate martyrdom, the blood of the martyrs would again prove the seed of the church, and the persecutors cease from their opposition. Possibly the bloody and fiery scenes of the first centuries are to be acted over again. Possibly some great political revolution is to open the door for the free preaching of the Gospel to the followers of the false prophet.

TO MRS. WILLIAM GOODELL, MALTA.

"Acre, Nov. 4, 1823.

"I was grieved to hear of your sickness. But I hope and trust you found it good to be afflicted. We all need afflictions. We too much love present ease and comfort. But our heavenly Father knows when it is best to deprive us of them. I hope you love him more for his paternal chastisements, and entertain a more lively sense of your dependence on him, and are more than ever ready to devote yourself entirely to his service. It is a good sign, when our afflictions make us pray more, and lead us nearer to God. I have rejoiced and given thanks for your partial restoration to health, and hope that long ere this you are quite well. I am now travelling with Mr. Jowett, and we have many pleasant hours together. Last Sabbath we had service in Italian. Ten were present. Prayer and sermon extempore. In the afternoon we sat down together and read Ephesians, conversed about what we read, and prayed. Last evening we observed the Monthly

Concert of Prayer. Every morning and evening we read the Scriptures, and pray with our servant in Italian.

"Mr. Jowett and I have talked much about you all, and he has told me many things concerning you, and your various efforts to promote the cause of Christ. I hope that before the year closes, your home will be at Jerusalem; or if not there, at Beyroot or Smyrna. Let us all pray much for divine direction, and God will lead us. I hope we may all live to see good things done in the Mediterranean. But life is very uncertain. We ought therefore to be continually ready for our summons to the presence of our Judge."

"*Nov.* 5. At half past nine we left Acre. Mount Carmel was distinctly in view on the south. See 1 Kings xix. It runs north-west and south-east, and stretches out between the sea and the bay of Acre. 'That ancient river, the river Kishon,' empties at the head of the bay. See Judges v, 21; and still nearer to Acre is the Betus. I am told that the Kishon is a considerable stream even in summer. At half past twelve, having crossed the plain of Acre, we came among small hills. Our muleteer not being well acquainted with the way, we went out of the direct road, and ascended a hill on which stands the village of Abilene, containing, probably five hundred inhabitants. About four o'clock, we entered a fine plain, which we were about an hour in crossing. Soon after this we passed Sephoora, a village about the same size as Abilene. Josephus says, 'the greatest cities of Galilee were Sepphoris and Tiberias.' The habitations have a very mean and dirty appearance. We observed three arches together, which probably belonged to a church, or some other building, erected by the crusaders. The village stands on the side of a hill. On its summit are the walls of an old castle. In going from Sephoora we

met many women carrying pitchers of water on their heads. Others were riding, or driving asses, which carried some two and some four jars of water. We soon came to a plat of green-sward, and a fountain whence the women drew the water, and where large numbers of horses and cattle were collected to quench their thirst. We see green-sward in this country very seldom, and but little in a place.

"After a ride of nine hours arrived at Nazareth. Had our guide known the road well, we should have accomplished the journey probably in six or seven hours. Sought lodgings in the Catholic convent, and were very civilly received, though we carried a letter to the Superior from a priest at Nazareth, which informed him that we were missionaries, and were going about preaching and distributing the Scriptures.

"6. Looked at the church of the convent. It is large and splendid, hung with tapestry, and ornamented with paintings. One painting represents the marriage of Joseph and Mary. I asked the friar that explained it to us, who married them. He replied, 'The bishop of Jerusalem;' as if there had been bishops before the birth of Christ. In a grotto they show you the place of the annunciation. They say that the house, in which Mary then lived, was carried by angels to Loretto, in Italy. Pilgrimages are now made to Nazareth to see the place where the house was, and to Loretto to see the house itself.

"On most of the doors in the convent is inscribed, 'Ave Maria Purissima,' 'Ave Maria Plenagratia;' sometimes with the addition in Spanish of, 'sin pecado concebida,' i. e. conceived without sin;—in conformity with the doctrine of the Franciscans, that the virgin Mary was never affected by original sin. In one place is a promise of 100 days indulgence to every one, who shall say, 'Holy, holy, holy, Lord of hosts, the earth is full of thy glory. Glory

to the Father. Glory to the Son. Glory to the Holy Spirit.' On the same paper is a promise of 300 days indulgence to every one, who says, with a humble and contrite heart, 'Jesus, Joseph, and Mary, with my heart I give you my soul. Jesus, Joseph, and Mary, assist me in my last agony. Jesus, Joseph, and Mary, let my soul depart in peace with you.' Then a form for blessing, 'the adorable name of God, for the repairing of the abuses of blasphemy.' It is as follows, 'Blessed be God.—Blessed be his name.—Blessed be Jesus true God, true man.—Blessed be the name of Jesus.—Blessed be Jesus in the most holy sacrament of the altar.—Blessed be the great mother of God, most holy Mary.—Blessed be the name of Mary, virgin, Mother.—Blessed be God in his angels and saints.' A promise is made of one whole year's indulgence to every one, that recites the above.

"The women in and around Nazareth go unveiled; and their principal ornaments are strings of money worn on their head dress. These coins differ in value from the para, which is worth only the fourth of a cent, to the mahmoodia, which is worth more than three dollars. Paras are worn in great numbers, and a string of silver coins, worth about ten or twenty cents each, is often passed over the forehead, and left to hang down on both sides of the face. Women, who wore money to considerable amount on their head dress, were seen barefoot with mean and often ragged clothing, bringing pitchers of water to town on their heads.

"8. Nazareth is situated on the side of a hill, and nearly at its foot. The hill faces east and south east. Before the town is a valley, about a mile long, and from 50 to 100 rods wide, running north and south, and by being surrounded by hills, it is made a complete basin. It is a charming spot, and I love to reflect as I walk over the plain of Nazareth, and the hills around it, that our Lord and Sa-

viour used to walk over the same ground. From this valley there is a passage out to the south into the great plain of Esdraelon. From the town you walk about twenty minutes over the plain, the hills on the right and left converging till there remains only a strong, narrow ravine, about a mile in length. On the right hand of this passage, as it opens into the plain of Esdraelon, is a precipice, rough, steep, and high. This is shown you as the brow of the hill, whence the Jews wished to precipitate our Lord. See Luke iv, 29. It is indeed the brow of the hill, on which Nazareth stands, though at a considerable distance from the town."

TO HIS FATHER.

"Nazareth, Nov. 7, 1823.

"I sit down to address you from the city where Joseph and Mary lived, and where the angel Gabriel announced the great mystery of the incarnation. Here Jesus lived after his return from Egypt, being subject to his parents. Here he labored as a carpenter with his reputed father. It was here that he could do but few mighty works, 'because of their unbelief.' Mark vi, 5. It was here that his preaching so enraged the multitude, that they attempted to cast him down headlong from the brow of the hill, on which their city was built. Not far from this is Mount Tabor, where our Lord was transfigured before his disciples, and the Mount on which, it is believed he preached, when he fed the multitude with five loaves of bread. At no great distance also are Nain, Capernaum, Tiberias, and the lake of Gennesaret. To walk over the ground where our Lord used to walk, will neither make us holy, nor subdue our sins. It is only imitating his example that will do this. Here he went about doing good. May I also be an instrument of doing good, as I go about in the same places.

"There are several important fields in this region, which it is desirable that some missionary should visit, and survey; as Armenia, Mesopotamia, Persia, Abyssinia, and the states of Barbary. Perhaps it may appear to be my duty to go through some of these countries.

"Such journies, I know will be attended with danger and difficulties. But if duty is made plain, it is always safe to proceed. Let all my brothers and sisters know, that I remember them very affectionately. I hope they are well and happy, walking in the fear of God, and training up their children 'in the nurture and admonition of the Lord.' May the God of Abraham make your old age serene and happy, and if we do not meet again in this world. O may we meet in the presence of God, to dwell there forever."

"10. At eight o'clock left Nazareth for Tiberias, now called Tabaria. Going a little south of east, we soon came in sight of Tabor and Hermon. Tabor rises majestically, like a vast pyramid. Hermon is longer, and partially broken. At the foot of Hermon, on the north, our guide pointed out Nain, now a Turkish village. Tabor is nearly north of Hermon. The country we passed was covered with shrub-oak, and the soil seemed rich. At half past ten, we arrived at Kham-Sook or Market Tavern. Here are two old castles, and here the merchants of Nazareth, the people of the villages, and the Arabs from the mountains, hold a fair, every Monday. When we arrived, we found about 1000 people assembled, buying and selling cattle and merchandize of all sorts. We rested till twelve, and then set off for Tiberias, our course a little north of east, and arrived at 3 o'clock.

"You perceive neither Tiberias, nor its lake, till you approach very near them; and then, from the hill, you have a good view of both. The town stands

on the shores of the lake, is surrounded by a wall, and, from the hill, makes a very decent appearance. On entering, you find a considerable part of it in ruins. We lodged with a Jew, Signor Rafael Piciotti, the Austrian consul-general for Syria. He is now an old man, and has retired from business, to spend the eve of life quietly on the shores of this peaceful lake.

"In the evening Rabbi Samuel, who married the consul's daughter-in-law, (now thirteen or fourteen years old,) gave us the following estimate of the Jewish population. *Ashkenasim* (Polish Jews) 150 houses, and *Sephartim* (Spanish Jews) 70 or 80. Each sect have one synagogue. The Ashkenasim here are all *Hasidim;* there are no *Perushim*, (Pharisees) in the place. Rabbi Samuel says there are twenty or thirty Rabbies, who spend their whole time in reading Talmud.

"11. We went to see the hot springs. They are on the shore of the lake, a half hour's ride south of Tiberias. The plain south of the town is covered with ruins till you reach the Springs. At one of these springs a bath is erected, to which the people of the country resort. The present building was raised by Jezzar Pasha. While Mr. Jowett remained at the bath, I pursued my course south, and in another hour arrived at the south end of the lake, where the Jordan issues from it. I rode a little way down the river and passed the ruins of an old bridge, the arches of which are still standing. The river bends often and varies much in width, perhaps from thirty to one hundred yards. It is so shallow that cattle and asses were fording it without difficulty. On returning to the bath, I ascertained the temperature of the water. In the water of the lake, my thermometer stood at 76°; in the sun at 90°; in the water of the bath, at the time I went into it, (when it had cooled, by standing,) at 110°; in one spring as it issued from the ground, 131°; in another, 132°;

where it issued from under the bath, 138°; and in another place, 139°. I was told, however, that the heat varies at different times. Probably it is diminished by heavy rains. The water is sulphureous. A Jew, with whom I entered into conversation at the bath, estimated the Jewish population of Tabaria at 96 families of Ashkenasim, and 90 of Sephartim. When we returned to the town, we stopped at what is called the house of Peter. It is now a Greek Catholic church, and the only church in Tiberias. We met with the only priest in the place, and he told us that the whole number of Christian families in the town is thirty or forty, all Greek Catholics.

"12. I went with our guide Antoon Baulus, to see the ruins of Capernaum on the shore of the lake, north of Tiberias. One hour's ride brought us to an Arab village called Maydool. We then entered a plain, which we were an hour in crossing. Then passing a deserted khan, we entered upon a rough piece of road, and soon came to the ruins of an Arab house, evidently of very modern construction; yet my guide asserted that this was Bethsaida. A few rods north of it are some ruined walls but clearly of modern origin. After passing a set of mills on a brook, we came to the ruins of Capernaum, at least, to ruins which now bear that name; in about three hour's ride from Tiberias. Here are ruins which are manifestly very ancient. A part of the wall of one building still stands, and many walls appear at the surface of the ground, as well as broken columns, pedestals, and capitals. These are of hard limestone, like those of Balbec. There are now twenty or thirty uninhabited Arab huts on the ruins of the old city. Two men and one woman were repairing the roof of one, in order to make it a store-house for grain."

Returning to Tiberias Mr. Fisk visited a synagogue, with which a college was connected. He found nearly 1000 volumes of Babbinic lore in one

room, and 1500 volumes in another. He estimated the population at about 1000, among whom he distributed the Scriptures.

He left Tiberias (or Tabaria) on the 13th, and proceeded on his way as far as Safet. He took lodgings in the house of Rabbi Israel, the head of the Ashkenasim Jews, the name of whose wife was Deborah, and that of his agent Baruch. He remarks, "I love these Old Testament names; but I long for the time, when the names of Apostles as well as Prophets shall be found in these families."

"14. The castle of Safet stands on very high ground, with the town east and west of it, and some scattered houses south. This morning we went up to the castle, waited on the aga, who commands the town, and took a view of the place and the hills around it. We conjectured the number of Turkish houses to be 1000. We could see only four minarets. The castle is large and lofty, and built on a magnificent plain, but now decayed and going to ruin. To the north-east is a high mountain, which the Jews say is Tabor. To the south-west is another, which they say is Hermon. On an eminence a little south-east of the castle, is an old fortress, which the Jews say was founded by Josephus. They tell you likewise, that this is the scene of the battle of Sisera."

At 5 o'clock Mr. Fisk with his companion reached Hatheen, a small village at the foot of the Mount of Beatitudes. This mount "receives its name from the tradition, that here Christ delivered his memorable Sermon; and it seems that tradition is here supported by a high degree of probability."

On the 15th, he left Hatheen, and in less than three hours came to Cana of Galilee.* John ii. It is

* "Why is it," said Mr. Jowett to Mr. Fisk, "that these very scenes become endeared to us, as we read the portions of Sacred Scripture relating to them; so that they are rendered much more lovely than mere scenery could make them?" Mr. F. illustrated the feeling of religious association by putting the case of two amiable persons: "For both" said he, "we might conceive a very warm affection; but if one were

represented as being now a mean village with few inhabitants. The church was a low, dark place, in which a water pot of stone was shown, said by the priest to be one of those mentioned in the Gospel. He reached Nazareth the same day.

"16. As I was walking in the hall of the monastery, a padre came up, and entered into conversation with me about the distribution of books. He said he was aware, that the English wish, by the distribution of books, to form a party in the East. 'But,' said he in a confidential manner, as if telling me something very important, 'I perceive they do not know the character of the people in the Levant. One third of the money, which they spend for books, if distributed secretly, would form a large party. Whereas, by distributing books they effect nothing. Fourteen cases of books arrived at Jaffa at different times while I was there, and of all these I presume you cannot now find enough to fill two cases.'

Such advice from a missionary might seem like serious trifling, or like an intentional insult to us, but the manner in which the padre spoke, and especially the fact that this is the method adopted by the Catholics in order to make proselytes, make me believe, that he was sincere in what he considered the best method of converting men. This man has been thirty years a missionary without learning the language of the country. I answered his remarks by showing what is the real object of the Bible Society, and by pointing out the present ignorance

pious, and the other not, how far more congenial would be our attachment to him, whose heart was one with ours in the love of God? He is in the truest sense our FRIEND—a friend, in common with us, of God—a friend for eternity! We may know him only for a short time on earth, but we shall know him hereafter forever. So to compare inanimate things with spiritual, our attachment to this spot is heightened by the remembrance of the divine discourses once uttered here; and which seem to make it hallowed ground, to which we are united by a kind of religious endearment."

of the people, and even of the priests, in regard to the Gospel, and the necessity of giving them the Bible in their own dialect.

"18. We have distributed in Nazareth about 70 Arabic Testaments and Psalters, nearly all of which we have sold. Though the padres have opposed, yet their people have purchased, even in the convent, and in their presence.

"At ten left Nazareth for Jerusalem, and in a little more than an hour we entered the large, beautiful, and fertile plain of Esdraelon. Carmel was in sight far to the west, and Tabor standing at the northeast part of the plain, and Hermon running into it from the east. We were near five hours in riding across the plain to Jenin, where we put up for the night. This plain, if properly cultivated, would no doubt support thirty or forty villages, of two or three thousand souls each. Yet in crossing the plain, we could see only four or five miserably inhabited, mean villages. It is easy to imagine what effects would be produced here, should the country fall into the hands of a liberal, Christian government. Tabor and Herman would rejoice.

"In eight hours and a half rode from Jenin to Naploos, or Nablous, the Sychar, Sichem, or Shechem of Scripture. Though we were travelling all day among hills, yet our road was not very uneven. We crossed many narrow valleys of very rich soil, which, with proper cultivation, would become indeed 'fat valleys.' Owing to the ignorance of our guide, we missed the site of Samaria. Naploos is a large town situated in a valley, which runs east and west, and by its groves of olive trees, producing an abundance of olives and oil, it is rendered a 'fat valley.' See Isaiah xxiii. Mount Gerizim rises near the town on the south, and Mount Ebal on the north.

"Just as we were entering the town, we learned that the musselim died this morning. A company of 'mourning women' and children at the gate were

shricking and beating their breasts. Other companies were doing the same in other parts of the city. Sometimes their screams were very dolorous, and they beat their breasts severely. At other times, their music had so much of a cheerful air, that, had I not known the occasion of it, I should have taken it for a demonstration of joy, rather than of grief; then again succeeded the most dolorous shrieks, and violent beatings of the breast. These women are hired to mourn thus. See Jer. ix,17. 2 Chron. xxxv,25, and Amos v,16.

"After taking some refreshment went to visit the Samaritans, having first sent to the kohen, or priest, to know if a visit would be agreeable. His name is Shalmar ben Tabiah. His first name he sometimes pronounces Salome. I believe it is the same as Solomon, which the Jews in Jerusalem now pronounce Shloma. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the number of their houses to be 20 or 30,—about 60 pay the capitation tax. They say there are no other Samaritans in this country, but they are quite disposed to think they are numerous in other parts of the world. In Paris they suppose they were very numerous, until, in a time of war between the French and some other nation, the Samaritans were dispersed. They inquired whether there are any Samaritans in England, and seemed not at all gratified when we told them no. On learning that I was from America, they inquired if there are Samaritans there. I told them no; but they confidently asserted the contrary, and that there are also many in India.

"They maintain that they are the lineal descendants of Jacob; the kohen and his sons only, of the tribe of Levi; one family from the tribe of Benjamin; four or five from Manasseh, and the rest from Eph-

raim. We asked what they would do for a priest, if the kohen and his sons should die, and thus the tribe of Levi become extinct. They replied (hazah ma beseer) 'this does not happen.' They all speak Arabic, but their books and public prayers are in Samaritan. They call their language Hebrew, and that which we call Hebrew they call Jewish; for they say their language is the true Hebrew in which the law was given. The difference consists in the use of a different alphabet and different pronunciation. They go three times a year to Mount Gerizim to worship, but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. But they offer their sacrifices in a more private way in the city. We understood them to say, that they have no daily sacrifice. We visited their synagogue. It is a small, dark, but neat room, with an altar, but without seats. We were obliged, before entering, to pull off, not only our over-shoes, but also our slippers, which are not prohibited even in mosques; and Mr. Jowett was obliged to take off an outer garment which he wears, that is lined with fur. No person can approach the altar, except the kohen, and his sons.

"They expect a Messiah, who is to be a prophet and king, but a mere man, to live 120 years, as Moses did, and to reign at Naploos over all the world. Those who do not receive him, are to be destroyed with the sword. The promise concerning the woman's seed does not, they believe, refer to the Messiah; but that, concerning a prophet like unto Moses, does refer to him, as does also that concerning Shiloh. Gen. xlix, 10. They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the hands of Judah. The Messiah will come when Israel repent. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz or

Bethel, they say, was on Mount Gerizim. Gen. xxviii, 19. Jebus, they say, was also on this mount, and that Judges xix, 10, as it stands in our copies, is not true.

"20. Renewed our visit to the Samaritans. We had yesterday requested to see their ancient copy of the law. The kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, that is, the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a particular dress for the occasion. On our arrival at the synagogue, we waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case, which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and 3,260 years ago. See 1 Chron. vi, 4. Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made 800 years ago. On a shelf in the synagogue were a considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the Polyglott Bible mentioned by Maundril. The Bible of the Samaritans contains only the five books of Moses. They have Joshua and Judges, but in separate books. They say that since Joshua there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with

them one Testament in Arabic, and another in Hebrew.

"At noon left Naploos. A little way from the gate we observed, on our right hand, a mosque, which I suppose to be the one that travellers have mentioned as the place bought by Jacob 'at the hand of the children of Hamor.' Gen. xxxiii, 19. Jacob's well is to be seen near by, but through the ignorance of our guide we missed it. At six o'clock we arrived at Singil, and took lodgings with a Greek family, the only Christian family in the place. Before our arrival we were overtaken by a heavy rain.

"Set off at half past seven, next day, and at four arrived at Jerusalem. Two miles north of it, as we reached the summit of a hill, we had a sudden and fine view of the city. The different accounts given by travellers of the appearance of the city, may be accounted for in part by the fact, that some approach it from the west when it is seen to great disadvantage, and others from the north, where the view of it is truly splendid. I resumed my former room, and Mr. Jowett took Mr. King's room. It is nearly five months since I left the holy city. Returning to it seems like returning to my home.

"23. An English traveller, who is now in this city, came to our room by invitation, for divine service. Mr. Jowett read the prayers of his church, and I expounded Ephesians ii. Yesterday and to-day I have received, from metropolitans, priests, and others, as tokens of their pleasure at my return, three bottles of aqua vitæ, six of wine, and eight small loaves of fine white bread. I am pleased with these attentions, and indications of friendship. May God grant that they may terminate in a truly *Christian* friendship."

Mr. Fisk resided in Jerusalem five months, during which period he was occupied with his missionary work. A communication, dated Beyroot, May

25, 1824, and addressed to the Corresponding Secretary of the Board of Missions, furnishes a full account of his labors during this period.* From this document some selections are made which now follow.

"Soon after my arrival at Jerusalem, Cesar, a deacon in the principal Greek convent, one of the persons alluded to in Mr. Parsons' journal, with whom he spent much time in reading the Scriptures, requested me to teach him Italian, and offered to assist me in Arabic. He, in consequence, spent a part of almost every day with me. We read the Scriptures, and conversed very fully on the doctrines of religion. He became very much attached to us; and we loved him for his amiable, modest deportment, and his earnest desires for intellectual improvement. In this last respect, he is a genuine Greek. 'The Greeks seek after wisdom.' We hope he has made some progress in religious knowledge. But it was painful to see so good a mind as he possesses, so much the slave of superstition and credulity, and so unsettled and indefinite in its moral principles.

"Papas Issa Petros, another ecclesiastic, is an Arab Christian, but of the Greek rite. He is a man of more learning, probably, than any other Christian in Jerusalem. He speaks fluently in four or five languages; and reads more or less of about fifteen. He has also a considerable knowledge of mathematics and astronomy, and constructs globes for his own use. He has attained to better views of justification, of the excellency and *sufficiency* of Scripture, and of the spiritual nature of religion, than any other oriental Christian with whom I am acquainted; but he has not yet learned the corruption of his own heart, nor has he taken the first step in self-abasement and humiliation. Being, however, fully sensible of the

* See Missionary Herald, vol. 21, p. 8--13.

ignorance and superstition of Christians around him, and of the superiority of Protestant doctrines and customs, he is very ready to assist us in our work."

The principal assistance which he rendered was, in making translations of the New Testament and of Tracts into Arabic.

"I called frequently on the different classes of Christians, and was often visited by them in return. With the Armenians I could have but little conversation, for want of a common language. There is not a single person among them, who can speak any European language; and very few of them can speak Arabic. Generally, they are acquainted only with Turkish and Armenian. The Superior of the Abyssinian convent called on me almost daily. To him I often read the Scriptures in Arabic, and we had a number of very free and serious discussions about worshipping the virgin Mary, and the nature of true religion.

"In January, a bishop and three priests, of the Syrian Jacobite church, arrived at Jerusalem from Dearbekir, on their way to India. They brought me a letter of introduction from their patriarch, whose usual residence is Merdin in Mesopotamia; but who is now in Damascus. The following is a translation of the letter.

'By the favor of the Most High, it will arrive at Jerusalem to the hand of his presence, our excellent, the blessed Mr. Pliny Fisk, the honored. *Safely.*

'The least (literally the contemptible,) Ignatius George the fourth, by the mercy of God most High, patriarch of the Apostolical and Holy seat of Antioch, over the people of the Syrian Jacobites.

'In the convent of Zafran.

'May divine grace and a heavenly benediction rest upon his presence, our excellent, the honorable Mr. Pliny, the honored. The Lord God preserve him from all temptation, spiritual and bodily, *Amen.*

'Truly the cause of our composing this letter is benediction and friendship.

'First, inquiry for your dignity, and the state of your condition.

'Secondly, there are coming to your place our children the blessed, the metropolitan, Abdool Messeeh the honorable, and the priest Isaac, and the priest Abdool Ahad, and the priest Besharry the honored; for the sake of some peaceable and necessary business in your place, and in your neighborhood. And we hope, that when they come to your presence in safety, you will place your view upon them with all your face, because they are our children, and especially us they are ignorant of the country; and there is to us confidence, that your spiritual zeal does not need urging, because your presence is well known by your doing good, and by every praise-worthy work. And we pray to the merciful and Most High God, that he would cover you with his providence, and take you by the hand, and conduct you according to your desire, and prolong your stability, and preserve your children, and powerfully break the enemy from you, and open the gate of his mercy before your face, and commit to you his favors and blessings, and give you times of joy and pleasure all the days of your life. Always send us information of the peace of your presence, to satisfy us concerning your dignity; and send us always letters containing requests, in order to multiply our love and friendship.

'This is what it was necessary to write, after a second and third blessing to your presence. Written the 29th of the month Tishareen the second, year of the Messiah 1823.'

"This letter was written in one sentence, without any division by punctuation or capitals. Presence, dignity, honorable, honored, and excellent, are titles commonly used, in Arabic letter writing."

The peculiarity of Arabic idiom will be noticed in the above letter of the patriarch of Antioch.

"I went one morning to the Syrian church to witness a baptism. The administrator was the bishop Abdool Messeeh. The resident bishop, Abdool Ahad, was present and assisted in the service. When I arrived at the church, I found about a dozen persons present, going through with the prayers and ceremonies, preparatory to the baptism. One part of the service was explained to me, as intended to expel the devil from the child. When ready for the baptism, the font was uncovered, and a small quantity, first of warm water, and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water, and poured it on the child, in the name of the Father, the Son, and the Holy Ghost. After this he anointed it with oil and returned it to the parents."

Mr. Fisk gives an account of a spirited and interesting discussion he had with a number of Mussulmans on religious subjects. A Turkish effendi, Jar Allah, denied what had been sometimes said respecting Mussulmans' praying to Mahommed.—The practice is not authorized by the Koran, and is a corruption. The existence of the Koran, and the style in which it is written, were the grand arguments he adduced, to prove that Mahommed was a prophet. "The existence and style of the Iliad," Mr. Fisk observed, "furnish an argument equally good in favor of Homer's theology, and in proof of his inspiration."

"I learned from Jar Allah that the Mussulmans expect the appearance of an extraordinary personage, whom they call Dajal, which means the *False*, or the *Impostor*. Sometimes he is called the *False Mes-*

siah. He will be a Jew, and the Jews, as a body, will follow him. He will also draw after him great multitudes of the Mussulmans; will make war against the true religion; and will go on prosperously, till he shall have subdued nearly the whole world. Then our Lord Jesus, (who, instead of being crucified as Christians suppose, was taken up to heaven by Gabriel, while Judas was crucified in his place,) will descend from Heaven, wage war with Dajal, overcome and kill him, and establish the Mussulman religion throughout the world. As among Christians, some pretend to calculate the precise time when the millennium shall commence, so among Mussulmans, there are some who pretend to have ascertained when the Dajal will appear. Jar Allah more prudently says, it will be when God sees fit.

"During my residence at Jerusalem this year, I enjoyed successively the company of several fellow laborers. Mr. Jowett remained with me three weeks. Two days before he left, Mr. Lewis, of the Jews' Society, arrived, and remained with me five weeks. The day before he left, Messrs. King and Bird arrived. Mr. King remained a fortnight, and then went to Jaffa. Mr. Bird continued with me till I left Jerusalem.

"Last year we usually spent the Sabbath in reading the Scriptures, and conversing promiscuously with such as came to us. This year we fixed an hour on the Sabbath for public worship in my room, at which time I used to preach in Italian. At first Papas Issa was the only person who joined us. After a few Sabbaths, several others usually attended. My feelings were much interested in this beginning of regular Protestant worship in the Holy City. We will not despise the day of small things, but hope ere long to see greater things than these. I was about commencing an afternoon service in Greek, when an attack of fever obliged me to suspend all my labors."

The Malta Bible Society furnished Mr. Fisk with a large supply of the Scriptures in various languages, in the distribution of which, he met with great encouragement and success. In the midst of this encouragement, however, a formidable opposition was excited, as will appear in the following narrative.

"*Feb.* 10. A little after noon, as I was reading Arabic with Jar Allah and Cesar, Moosa Beg, the head of the police, came into my room, accompanied by eight or ten Turks, most of them armed soldiers. They were all strangers to us, and we had at first no suspicion of their object in visiting us; as soldiers and other Turks had often before called to visit us. We received them civilly, and treated them with pipes and coffee. They pretended to be in search of the dragoman of the Latin convent; and Moosa Beg went out, and, as I afterwards learned, held a consultation with the Latin priests. I went from the room where I was studying to another, and a soldier followed me. When I returned, he returned. I went out a second time, and he kept close behind me. This excited strong suspicions that they had come, not for the Latin dragoman, but for us. Dragoman Joseph came in, and we told him to ask them what they wanted. Their answer was, '*Nothing*.' Moosa Beg returned, and we were abruptly called to go. We asked, *Where?*—and were told, 'To the governor's.' We asked, *Why?* and were told, that he wished to see some of our books. No time was given for remonstrance. We were hurried out of our rooms, the keys were taken from us, and the doors sealed up. We were conducted, not to the governor, but to the moollah or judge. As soon as we appeared in his presence, he demanded, 'Who are you?' We replied, 'English;' using the term, as it is used and understood here, to mean, under English protection. The next question was, 'Why do you wear the white turban?' We replied,

'It is customary for Englishmen to wear it, when they travel in Turkey.' He shook his hand very significantly, and said, 'No, no, no; this cannot be done without a firman.' I then shewed him my firman from the sultan. On seeing this, he invited us to a seat on the sofa, where he was sitting. After reading the firman, he said, 'But this is merely for travelling, and gives you no permission to sell books.' Then, holding up a copy of Genesis, which one of the soldiers had brought from our rooms, he said, 'These books are neither Mussulman, nor Jewish, nor Christian, and no body will receive or read them;' —and threw the book contemptuously on the floor. We replied, 'The books that we distribute are the Law, the Psalms, the Prophets, and the Gospel; such as Christians have always received as their Holy Books.' His reply deserves to be remembered, '*The Latins* say these are not Christian books.*' Very little else was said, and we were sent away to the musselim, with information that we should be kept in confinement, until the matter could be referred to the pacha at Damascus, and an answer received.

"The governor received us a little more civilly than the judge. He read the firman, and inquired about the books. We gave him the same account of the matter that we had given to the judge, and he replied, '*The Latins say, that these are neither Mussulman, Jewish, nor Christian books.*' In the mean time Moosa Beg sent a crier into the market, and to the doors of the convents, prohibiting all persons from purchasing books of us, and ordering all who had any of our books to deliver them up to the judge. The governor said, on reading our firman, that he could not imprison Englishmen, who had such a firman from the sultan, and gave orders that we should be lodged in the Latin convent, till the matter was settled. We were accordingly conducted up the *via dolorosa*, till we came near the convent, when we met the Latin dragoman, and he told the

*Roman Catholics.

Turks, our conductors, that we could not be received there. We were consequently kept in waiting while a messenger was sent to the governor for further orders. He returned, and we were told that we were to go to our own rooms to lodge. On entering our room, the Turks began to take an inventory of our trunks, books, and other things. They rudely examined our letters, and private papers, and took Mr. Bird out of his room by force, while they opened his trunk, containing his papers and money. From my secretary they took several letters and papers in English and Arabic, which they carried off. At last we were told that we must return to the governor's house to sleep. Soon after our arrival there, we were conducted to a lower room, which serves as barracks for soldiers. There we spent the evening with twenty or thirty soldiers about us, who were smoking and playing at chess, and expected to sleep on the ground among them. In the course of the evening, the governor sent for Joseph, and after making a variety of inquiries, told him that we should go next day to the principal Greek convent and lodge there, till the affair was settled. About 10 o'clock we were sent for. On our entering the governor's room, he saluted us with uncommon civility, invited us to a seat near him, and ordered coffee for us. He then put the question again, 'What books are these that you distribute?' I answered, as before, 'The Law, the Psalms, the Prophets, and the Gospel.' But why do you bring so many of them into this country?' 'Because Christians here have no printing presses, and when they want the Scriptures, they are obliged to write them out with great labor; whereas we are able easily to supply them with printed copies.' 'But why do you bring books in Arabic?' 'Because many Christians can read no other language.' Then turning to one of his attendants he observed, 'That is what I said.' Then came the difficult question. 'Why do you give them

to Mussulmans?' We replied, 'It is not our wish to do any thing in secret, nor to distribute books in this country, which we are not willing that you should all read; nor do we consider it unlawful for Mussulmans to read Christian books. If Mussulmans wish to read our books, and learn what we believe, we are always ready to give them an opportunity.' He said that was all very well, begged us not to be offended, told us he had no knowledge of the affair when we were arrested, but the whole was done by the judge; and added, 'You will lodge here with my nephew to-night, and to-morrow return to your rooms.' His nephew, Hosein Beg, conducted us to his room, insisted on my taking his own seat in the corner of the sofa, which is the place of honor, ordered sherbet, pipes, coffee, and a supper, and said as many as twenty or thirty times, 'Excuse us.' 'Be not offended with us.'

"After supper we entered into a free conversation about the Arabic language, and then about the Bible, and the Koran, and Christ, and Mahommed. I was struck with the remark, as coming from him at that time and place, 'This house is the place where our Lord Jesus was condemned.' It was even so, and we had the unmerited honor of being arraigned for the word of God, and for the testimony of Jesus, in the palace of the governor, which now occupies the ground where the palace of Pilate stood. I said to myself, 'It is enough for the disciple that he be as his Master, and the servant as his Lord.' If our Redeemer was condemned to death for our sakes, it is but a small matter that we should suffer a short confinement for his name's sake. Knowing, as we did, the character of the men in whose hands we were, it was impossible that the mind should not be busy, during the afternoon and evening, in thinking what might be the result of all this. We knew that Greeks, priests as well as others, and Jews, some of whom were Europeans, and had passports and

firmans; had been put in prison and in chains, on the most frivolous pretences, until they paid large sums of money to their oppressors. It was at least *possible* that we might receive the same treatment, and have the same demands made upon us. We knew that Turks are accustomed to inflict corporeal punishment, in order to extort money, or some confession which they wish to obtain; and the question naturally occurred, 'Are we ready to glorify our Lord by bodily suffering?' What effect the *certainty* of suffering would have had on our minds I cannot say; but the *probability* of it did not greatly agitate us. What we most seriously feared, was, that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. The events of the evening had a little brightened our prospects, though we felt by no means certain, that what had been promised us would be fulfilled. We however commended ourselves and our cause to the divine protection, and slept quietly.

"We had reason to expect, from what had been said to us in the evening, that we should be allowed to return to our rooms in the morning without further delay; but the forenoon passed away without permission to go. We read 2 Cor. vi,1—10,to each other with much interest, and endeavored in patience to possess our souls. Some hints had been given to Joseph the preceding evening, that a present from us would not come amiss; but we took no notice of those hints. Moosa Beg and Hosein Beg now told Joseph, that, as we were Englishmen, the governor could not take money from us, but that a present of some valuable article would be expected from us for the governor, and a small sum of money, say twenty dollars, for themselves. Instead of giving an answer to this, we told Joseph to ask whether we could distribute the Scriptures as formerly. The answer was, 'Certainly;—nobody can say a word on the subject after what has happened.' They added that,

as to the twenty dollars for themselves, it was not necessary, but any small sum, whatever we pleased to give. We next sent to know, what proclamation the crier had made in the streets and at the convents concerning our books. The answer was, that he had merely prohibited Mussulmans from receiving them, but had said nothing about Christians. We doubted the truth of this at the time, and learned afterwards that it was totally false. The proclamation was, that *whoever* had received books from the English must deliver them up to the judge; and that nobody could hereafter receive any from them, on penalty of imprisonment; and that these were books which might not be read, either in the mosque, or in the synagogue, or the church, or any where else. After a little further delay we were conducted to our rooms. Mr. Bird's room and mine were given up to us. The Bible Society's room they had not discovered the day before. They now examined this, and sealed it up; and said that this, and Mr. King's room, in which they found me the day before, was to remain for the present sealed up. After waiting a while to receive some present, but finding they were not to receive any thing, they went away in very ill humor. They probably thought it hard that they must insult us, search our rooms, trunks and secretaries, seal up and open, once and again, all our doors, conduct us to the judge and the governor, and keep us twenty-four hours in custody, and not be paid for all this trouble. It is probably the first time that they have done all this for nothing, for the poor Greeks and Jews always have to pay dearly for being insulted and abused."

After mentioning a number of instances of sympathy from individuals at Jerusalem, who professed to be their friends, and to rejoice greatly in view of their deliverance from Turkish authority, Mr. Fisk adds the following remarks.

"This affair gave us new information about Turks,

Turkish government, and Turkish justice. I trust too that it gave us new proofs of our attachment to Christ and his cause, and of our willingness to leave ourselves, and our plans, and all that concerns us, in his hands. We feel that we deserve and need disappointments and trials, and hope to profit by them. All that we have as yet suffered, however, is nothing compared with what the first Christians suffered, nor indeed is it any thing compared with what the Christian and Jewish subjects of the sultan daily suffer at the hands of their tyrants.

"Immediately after our release, we wrote letters giving an account of what had happened, to Mr. King, and to Mr. Damiani, English consul at Joppa, and to Mr. Abbott the consul at Beyroot. The following Monday, Mr. Joseph Damiani, the consul's son, arrived with a letter from his father to the governor. Tuesday morning we went in company with Mr. D. to the Governor. He read the consul's letter, and some other papers which Mr. D. presented, and then beginning to exculpate himself, said it was wholly an affair of the judge, and undertaken without his knowledge. The judge sent to him to put us in *prison* and in *chains*, but when he read our firman, he said that could not be done.

"As to the books, he said there was nothing in the way of the distribution of Christian books among Christians. Accompanied by one of his men, we went next to the judge. He read the papers, which Mr. D. presented, containing orders from the sultan, and from different pashas as to the manner in which travellers are to be treated. He made some professions of regard for the English, but talked rather morosely about the books, and took up a copy of Genesis and read, 'The Spirit of God moved upon the face of the waters,' and threw the book on the floor, saying, 'That is infidelity.' He said that infidels, meaning Christians and Jews, might buy and sell their infidel books as they liked, only Mus-

sulmans must not purchase, nor receive them, 'because these books contain something which would make Mussulmans *mad*, if they should read it.'

"Mean time Joseph went with the governor's man who attended us, to find the papers that were taken from my secretary. When they returned with the papers, Joseph told us, that the governor, on hearing that the judge denied having given orders to imprison us, fell into a great rage, and talked most outrageously against the judge before all his attendants. To two men, who had no concern in our arrest, but had obtained and brought to us our papers and books, and opened our rooms, we gave a dollar. Numbers applied for presents, on our release, but we thought it proper, and felt it our duty, to send them all away empty. Soon after our rooms were unsealed, a man from the judge called, and said he was sent both by the judge and the governor to present their compliments to us and say, that if any of their soldiers or officers should *demand* money from us, we were to pay nothing, but give immediate information to one of them.'

"On Wednesday Joseph went out again with Scriptures for sale, and in the course of four days we sold about *two hundred* copies. It would not be easy to describe the emotions that swelled our breasts, on seeing such a readiness to purchase the word of God, after what had happened. We thanked God and took courage.

"It soon appeared, that both the judge and the governor feared for the consequences of what they had done to us. The governor told Joseph privately, that he had written to the pasha of Damascus, laying all the blame on the judge; and the judge, on the other hand, sent a man to tell us, that he had written to the pasha of Acre to secure his influence against the governor. What a picture does this give of Turkish government!

"*March* 2. A soldier from the governor called

to say, he wished us to come and take a cup of coffee with him, and answer a few questions. We went. The governor took my firman to examine its date, and then questioned me very particularly how long I had been in this country, what places I had visited, and how long I had remained in each place. His secretary took down my answers, in order to be sent to the pasha. The governor then read an order from the pasha, stating that, as we had a firman from the sultan, we must not be imprisoned, or molested in any way; but for his more perfect information, a copy of the firman, and samples of the books, must be sent to Damascus. My firman was accordingly sent to the judge to be copied and returned the next day.

"The next morning we sent Joseph with the books to be sent to the pasha. About two hours after this, the roaring of cannon announced the sudden arrival of a new governor to take command of the city. In the afternoon Joseph went to the palace for the firman, but the former governor and all his attendants had disappeared, and nobody knew any thing about our affairs. On applying to the judge for the document, he said he had not seen it, and knew nothing about it. He however sent for his secretary who produced it. 'Tell the gentlemen,' says the judge on giving up the firman, 'that the governor's business is now finished. There is no need of copying the firman. Whenever they have time, I shall be glad to have them call, and take a cup of coffee with me.' The day that this happened, we sold fifty copies of the Scriptures, and the day following fifty-four copies. When Mr. Abbott heard what had befallen us, he made a representation of the affair to the pasha of Damascus, and received a bugurdy, or official order, addressed to the judge and governor of Jerusalem, commanding, that whatever had been taken from us should be immediately restored, and that we should be protected and

treated with respect. When this order was presented to the new governor, he returned to us the books, which were to have been sent to the pasha, and said, that although he was not personally concerned in the affair, yet if we had lost any thing whatever he would pay for it. The report was circulated in Jerusalem, and believed by many, both Mussulmans and Christians, that the former governor was turned out of office in consequence of his ill treatment of us. Since our arrival at Beyroot, we have learned that the ex-governor, on his return to Damascus, complained that he had lost his office through the influence of the judge, because he did not imprison us, as the judge commanded.

"We have no means of ascertaining what is true in this case, but I believe all parties regretted that they had meddled with us, and I believe that a general impression was made, that men under English protection are not to be trifled with. In the view of the Christians and Jews, it was no small matter, that we were able to refuse money to Turks, who had us in their hands. I think the Turks of Jerusalem will be less likely to molest us now, than before this happened The Latins will probably continue to excite the Turks against us by all the means in their power. May God cause their wrath to praise him, and restrain the remainder of it. It is worthy of remark, that during the whole process, the Turks made no objection to the distribution of Christian books among Christians. The whole complaint was founded on the testimony of the papists, that our books were not Christian books, but *false* books. When the judge and the governor told us this, we demanded that they should send to the Latin convent, and bring an Arabic Bible to compare with ours, but this they both refused to do. They hoped, no doubt, that money would have been given them. We are much indebted to Mr. Abbott for his prompt and efficient interference in this

case, as well as for a thousand civilities in other instances."

Mr. Fisk speaks of the oppressive system of Turkish exactions, under which the inhabitants of Jerusalem and the neighboring villages were groaning. He mentions an affray which took place between the government of Jerusalem, and the villages in the neighborhood of Bethlehem, in consequence of their refusing to meet the exorbitant demands made upon them.

"Preparations were accordingly made for war. Some of the governor's soldiers found a poor, infirm old peasant, from Bait Jallah cultivating his field. One of them shot him, and they cut off his head, brought it to Jerusalem, and stuck it up on the wall just within Jaffa gate, where it remained two days. I saw Turkish boys pass by and throw stones at it. Christians looked at it with a melancholy countenance, and tears stole down their cheeks. The 30th of December the governor's troops moved out of town with three pieces of cannon, and proceeded against Bait Safafa, the nearest of the villages, and situated in the valley of the Rephaims. It is within sight of Jerusalem, on the south-west. They pitched their tents on the plain, and commenced firing on the village. The villagers fired upon them in return, from behind walls, rocks and hills. Several were killed on both sides, but I could not ascertain how many. I walked over Mount Zion toward evening, and saw the red flag flying, and the smoke of their cannon, as they fired on the little village. Night closed the action, and the next day being rainy the soldiers returned to the city."

In company with Mr. Damiani, Mr. Fisk and his fellow missionaries visited Hebron, and passed Bethlehem, on their way, where they lodged one night.

"*Feb.* 25. We set out early in the morning for Hebron. In one hour we came to the cisterns of Solomon, so called. They are three in number,

and are situated on the side of a hill. We found the upper one to be 134 paces long, and 76 wide at one end, and 85 at the other. The second is 153 by 54 and 88. The third is 205 by 49 and 71. 'They are lined with wall and plastered, and contain —— water.' Jerusalem is supplied in part by an aqueduct, which, we are told, carries its water from these cisterns. 'Close by the pools is a castle of modern structure.' From this place our way is over stony ground and rocky mountains, generally covered with bushes and shrubbery. No villages appeared, and there is not a single house on the road between Bethlehem and Hebron. Some of the way there is cultivated ground. We passed several fields of grain just springing up. As is common throughout Syria, they were entirely without fences. The vineyards alone were enclosed. We were a little more than five hours in riding from Bethlehem to Hebron, and our course was considerably west of south. We had a letter of introduction from Rabbi Mendel to the Jews of Hebron, and with them we took lodgings.

"Hebron is now called Haleel Rahman that is, the Beloved of the Merciful; a name commonly given to Abraham, because he was the friend of God, and applied to Hebron, because it was the city of Abraham. So at Jerusalem, instead of saying, the gate of Abraham, they say the gate of the Beloved, [Bab el Haleel,] and it is common among the Arabs to use Abraham and Haleel interchangeably, as the name of the same person. The city lies in a valley, which runs nearly north-west and south-east. The greater part of the town lies on the north-east side of the valley. Kiriath Arba, the original name, means four villages. There are now two villages, which are considered parts of the town, but are totally distinct from it. By supposing a complete division in the principal parts of the town, where there is now a partial one, Hebron again be-

comes Kiriath Arba. Josephus says of Hebron, (War, b. 5, c. 9;) 'Now the people of the country say, that it is a more ancient city, not only than any in that country, but than Memphis in Egypt, and accordingly its age is reckoned at 2,300 years.' According to this estimate, Hebron was first built more than 4,000 years ago. It was one of the cities of refuge; Joshua xx, 7. It is now without walls, and contains, according to Ali Bey's estimate, 400 houses. Shekh Mohammed, one of the chiefs of the town, told us, that one of the caliphs of Egypt, who repaired and rebuilt many houses in Hebron, began to surround the town with a wall; but 'our lord Isaac' appeared to him in the night, and forbid it, saying, 'I am the defence of my country.' Upon this the caliph desisted from the work.

"26. Early in the morning, with a Jew for our guide, we went to look at the mosque, which is said to cover the cave of Machpelah and the tombs of the patriarchs. It stands on a side of the hill facing the south-west. Neither Jews, nor Christians are allowed to enter. We saw two large gates, and within were gentle ascents by stairs. By the side of one gate is a place, where the poor Jews are allowed to come and weep, and read and repeat their prayers, in honor of their ancestors' tombs. The building is so connected with the castle and other buildings, that very little can be seen from without. Ali Bey (Vol. 2, p. 265,) describes the sepulchres of the patriarchs and their wives, and the temple, formerly a Greek church, now a mosque, which contains them. But on reading his description, the question naturally arises, is all this in a cave? See Gen. xxiii, 9, and xxv, 9. The Mussulman tradition is, that Joseph was buried here, as well as the other patriarchs.

"In passing through the town, our guide pointed out the place, where Abner the son of Ner was buried. Between the principal part of the town and

one of the smaller divisions in the valley, is the Pool of David, a cistern about fifty paces square. From this place we repaired to the heights south-west of the town, to see the sepulchre of Jesse, David's father, on the opposite side of the valley from the tombs of the patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's, and a third Jacob's. An old building covers the tomb of Jesse. There is a well in it, and the Jew seriously assured us, that a fowl once put in here, was found three days afterward in the Jordan.

"On returning to our lodgings, we gave orders to have the horses in readiness for our departure.

"In half an hour from Hebron, we came near the place where it is said that Abraham received and entertained the angels. Gen. xviii. The place is a little east of the road, and we rode across a field to it. It is a quadrangle enclosed by the foundations of a very ancient wall, composed of stones, ten feet long, and several feet thick and high. These stones are in a great part composed of shells. I have since learned, that there is another place west of the road, marked by a large tree, where some say that the interview between Abraham and the angels took place. In another half hour we passed, at a distance to the east, a building with a minaret. The place is called Nabi Yoonas. In a little more than five hours from Hebron, we arrived at Bethlehem, and were greeted in a most friendly manner as we passed the streets, and met a hearty welcome again at the Greek convent.

"27. We went out south-east from Bethlehem to visit the cave, where it is said that David cut off Saul's skirt, and Mount Ferdis, or Jibil Fransahwy, (the French Mountain,) so called because the crusaders had a citadel here, which held out a long time after the Mohammedans had regained the rest of the country. We rode an hour and a half, and

then walked a short distance to the cave. It is on the side of a tremendous ravine, which runs down to the Dead Sea. We entered the cave, and found one irregular apartment, thirty paces long and fifteen wide. Several passages lead to other apartments, but they are difficult of access, and we did not enter them. It is said there are a great number of large apartments. The account in 1 Sam. xxiv, would lead us to suppose the event in question took place in the wilderness of Engedi. Our Bedouin guides told us, that one day's journey from this cave, on the borders of the Dead Sea, there is place now called Engedi (Ain Jedee.) They gave us also a wonderful account of certain sorts of fruit that are found there, apples, oranges and quinces, which appear very fine externally, but, when opened are found to contain nothing but dust and smoke. Here then, (if we may credit their story) is the apple of Sodom in perfection. Other Arabs have told us the same story, and Father Nau has published a similar story about the same place on the authority of Daniel Abbot of St. Saba. I offered the Arabs a handsome reward to bring me some of these fruits; but, though they love money, they did not seem at all inclined to undertake the job. From this cave we rode, by a circuitous route, in an hour, to the French Mountain. Not far from the cave we passed the ruins of a Greek convent, and observed many caves in the sides of the ravine, in which the Arabs find shelter for themselves and their flocks. The French Mountain is high, and very steep, and there are no other mountains in the immediate neighborhood; a strong citadel on the summit might be deemed almost impregnable. The foundations of the wall and of four towers are still standing, there are also subterranean magazines. The summit presented an area 270 paces in circumference. From this mountain we returned to Bethlehem in an hour and a half. During this visit, we sold, in the vil-

lage where our blessed Redeemer was born, sixteen copies of the Scriptures, and gave away eighteen, and sixty Tracts. About sunset we again reached our rooms in Jerusalem. In the course of five months at Jerusalem, I sold 703 copies of the Bible, New Testament, Psalter, or Genesis, and gave away eighty-six, and four hundred Tracts. I left a large quantity in the Bible Society room at Jerusalem and a considerable quantity at Joppa.

"About six weeks before I left Jerusalem, I was attacked with a fever, which interrupted my studies and labors for the rest of the time. The fever was attended, for several days, by a violent head ache, and great restlessness, approaching delirium. Bleeding gave me some relief, but the fever continued near three weeks. I then began to recover slowly, and was just able to travel when we left the city. During this sickness I felt more than I ever felt before, the need of a skilful and faithful physician. We had no medical adviser, in whom we could repose the least confidence. Our chest of medicines, one or two valuable medical books, and our own very limited experience, were all that we had to depend upon. It is quite probable that proper treatment might have removed the fever at once. As it lingered along, we often doubted what course to pursue. May we not hope that the churches of our Lord, which have sent us to this land, will ere long send to our aid a skilful physician, who will watch over our bodily health, and also assist us in our spiritual labors?

"*April* 17. I witnessed a second time the ceremony of the holy fire, as it is called. A few days before, I went to the metropolitan Daniel, and told him that, if it were possible, I wished to enter the sepulchre itself with the metropolitan Peter, the only person who goes in, and see how the fire makes its first appearance. He said I could do so without any difficulty. When the day arrived I took care to be

at the church of the Sepulchre in season, and when the bishops came I went to Peter and spoke with him on the subject. He said the Turks would not permit it. I said, 'If you tell them to do so, perhaps they will.' He said, 'There is no way in which it can be done.' How true is it, that 'he who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.'

"After the ceremony of the fire was finished, the Greeks had an ordination service. An Arab Christian from one of the villages was raised from the office of deacon to that of presbyter. The bishop of Philadelphia performed the service, assisted by a number of the clergy. I think an hour at least was occupied in reading the prayers and Scripture lessons, in walking round the altar, and about the church, and in performing ceremonies. The candidate then kneeled, and the bishop placed one hand on his head, and read a prayer. Then the clergy first, and afterward the laity, cried 'worthy, worthy, worthy,' repeating it a long time, and thus signifying their assent to the candidate's admission to the office of a presbyter."

April 22d he left Jerusalem, about a year from the time of his first arrival there, having spent seven months of the year in that city, and the other five months on Mount Lebanon, and in journies.

"*May* 4. We reached Beyroot. My heart beat high with joy, as I drew near the dwelling of my brethren and sisters. I had long anticipated this interview. Just before they reached Malta, I sailed for Egypt. Just before they arrived at Beyroot, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness and journies, I most needed repose and relaxation in their society. This revival of old, and forming of new acquaintance and friendship, this season of inquiry and conversation about far distant and dearly beloved friends, this reviving the recollections of

days and of scenes long gone by, these days of busy, friendly, joyous intercourse, have greatly served to revive the spirits that drooped, to refresh the body that was weary, and to invigorate the mind that began to flag. I came here tired of study, and tired of journeying; but I begin to feel already desirous to re-open my books, or resume my journies. We have joined as one to praise God for bringing us to this land. We have consulted freely on the measures to be adopted, and the difficulties we have to encounter. But in the midst of our conversations, singing, prayers, and reading, we often seem to forget that we are in a land of Turks, tyranny, superstition, and intolerance. I suppose we are as cheerful, contented, and happy, as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our mission and missionary labors. We have spent two days in fasting and prayer, and we have once renewed all our vows at the table of our Lord. Dear brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow laborers to this land. But he is happier in union with the blessed above. And if, with all the imperfections that attend our intercourse here, Christian society is still so cheering and so sweet, oh what will be the joys of that day, when all the ransomed of the Lord shall meet, each perfect in the image of his Saviour! The hope of that cheers me, while far separated from those I love. Meeting with those who bear my Saviour's image, revives the hope, and seems to give me a foretaste, of its fulfilment. O for grace to be faithful until that perfect bliss shall be obtained."

The natural history, as well as the moral condition, of the countries through which he travelled, engaged the attention of Mr. Fisk, to whom some of the lovers of natural science in this country are in-

debted for a number of rare specimens of minerals, and other natural curiosities from Syria and Egypt.

TO REV. PROFESSOR HALL, MIDDLEBURY COLLEGE, VERMONT.

"Beyroot, May 11, 1824.

"Your truly acceptable letter I have delayed answering till now, in order to send with my answer another box of minerals. It contains a great variety of specimens from different parts of Egypt and Syria; and among others, samples of the red granite and marble of Egypt, of the temples at Thebes and Dendera, of the tombs of the kings at Thebes, of the temple at Balbec, a piece of a mummy box, and of the linen used in wrapping a mummy, a scarabæus, fruit of the doum-tree, samples of the wood and fruit of the cedars of Lebanon, and of the sulphureous stones from the mountains near the Dead Sea.

"I had heard very often, that on one of the summits of Mount Carmel there were very curious petrifactions of fruit. The Arabs said there were watermelons, and many sorts of smaller fruit so perfect, that at first sight you would take them for actual fruit. In my late journey from Jerusalem to this place, I determined to investigate this matter, and with two Arabs, who knew, or at least pretended to know, where the watermelons were to be found, I ascended the mountain. We found no watermelons; but we found in the mountain, which is formed of calcareous stone, some very curious formations, of which you will find samples in the box.

"I am not surprised, that the ignorant Arabs should have mistaken them for petrified fruits.—Among these numerous samples I hope you will find a number, which you will examine with interest."

TO REV. D. H. OF W.

Beyroot, May 22, 1824.

"Your kind letter gave me much pleasure. You are happy, and God blesses you and yours. I rejoice and give thanks on your account, and pray, that you may see still richer displays of divine grace in the conversion of your people. Never forget, I beseech you, that every individual among them, who is not renewed by the Holy Spirit must perish forever under the wrath of God. A due sense of this will help you to study, converse, preach, and live, as if your great concern were to save souls. If every man is bound to give all diligence to make his own calling and election sure, how zealous and indefatigable ought the minister to be, who has many souls committed to his care! And when we think of the eternal consequences of our faithfulness, or negligence, how awful does the subject appear! How much ought we to pray for wisdom, skill, faithfulness, and holiness, that we may be able to execute the great work assigned us, so as to glorify God, and save men.

"I am now passing a few days, more happily than you can well imagine, in the cheering society of my brethren and sisters here. Mr. King and myself arrived here worn down by study, journies, and sickness. We are now enjoying a little rest, and comforting ourselves with cheerful conversation. We often talk of far distant friends, and among them you are not forgotten. We have set apart to-day for fasting and prayer, in relation to our mission. In the forenoon we met, and enjoyed a season of social worship. The topics proposed for conversation and prayer, were these;—

"1. A blessing on the labors we have already performed;—the Bibles and Tracts we have distributed; the sermons we have preached; and the discussions we have had with different people.

"2. A blessing on us who are now engaged in the Palestine mission; that we may be preserved in life and health, and be made more humble, holy, faithful, wise, and in every respect better fitted for our work.

"3. The increase of our number by additions from America of other brethren and sisters, who shall be well qualified to take part in this ministry.

"4. The effusion of the Holy Spirit and the conversion of souls, in connexion with our labors.

"Each brother before prayer made observations upon his branch of the subject. We are about meeting again to pray for our relatives, and for the seminaries, churches, and societies of America. I think days of *private* and of *social* fasting are very useful. An individual by himself, a family as such, a small circle of friends, or a single church, may with great advantage observe days occasionally for self-abasement and humiliation before God; and if they set about it with a true heart, I am sure, God will bless them. I enjoyed very many precious days of this kind with our lamented brother Parsons. On those occasions we sometimes seemed to get quite away from the world. Those were happy days, which I shall never forget."

This chapter will be concluded with a letter to one of his brothers, dated Beyroot, June 20, 1824.

"Since the attack of fever which I had last winter at Jerusalem; I find my health and strength are not so firm, as I enjoyed a few years ago. I am not sick; can sleep as quietly, and take my meals with as good a relish as I ever did; and I can study, though not so intently as once. But I cannot walk, or make any bodily exertion, without much fatigue. In a word, I feel the effects of the journies and labors of the last four years; and of so many changes of climate, habits, and circumstances. I think it my duty to take all the care I can of my health; and I have consequently spent the last six weeks

here in the society of my missionary brethren and sisters. This has been a very quiet and agreeable season to me. I am now about going to Der el Kamer on Mount Lebanon, and thence probably to Damascus. But I do not intend to proceed in my journies or studies farther or faster than my health and strength will allow. Pray for me that I may have grace to devote all the strength, which God gives me, to his service;—that my life, so long as it is spared, may be his; and that, when called to die, I may be found ready. I have a consoling hope, that my peace is made with God, and am not usually distressed with serious doubts on the subject. But I want more love to Christ, and a more lively faith. Often I discover new corruptions in my heart, and see more and more need of sanctifying grace. How difficult it is to avoid sins, which have become habitual, or to begin the performance of duties, which we have habitually neglected. I beseech you, live near to Christ. Pray much. Do all you can to win your neighbors to Christ."

CHAPTER XIII.

JOURNEY TO THE PRINCIPAL CITIES IN THE NORTH OF SYRIA, RESIDENCE AT JAFFA AND JERUSALEM, AND FINAL RETURN TO BEYROOT.

The compiler in preparing this chapter has to depend on the information communicated by Mr. King, who was with Mr. F. during most of this time. Mr. F. forwarded his journal for this period, but unfortunately it miscarried; or it has fallen perhaps into the hands of Greek pirates.

On the 22d of June 1824, he joined Mr. King at Der el Kamer, and on the 24th set out with him for Damascus in company with Mr. Cook.* Their way

*A Missionary from the Wesleyan Methodist Missionary Society, England.

was over Mount Lebanon, from the summit of which the descent was steep, leading to the beautiful plain of Cœlo-Syria. After eight or nine hours ride, they reached the foot of the mountain, and in another hour they came to a khan, where they concluded to spend the night. The khan was so infested with vermin, that they resorted to a booth, made of green bushes, fitted up on the banks of the river Lietani, in which they spread their couches; and called for supper.

On the 25th they resumed their journey, and passing over Anti-Libanus, and through some small villages, arrived at Deemas, after a journey of nearly nine hours and a half. Here they found lodgings in the house of a Mussulman, and were furnished with leban and milk, and bread baked, with the dung of sheep and goats. See Ezekiel iv. 15.

The next morning between two and three o'clock they left Deemas, and in about four hours came in sight of the great city, Damascus, which with the surrounding country, was enveloped with a thin haze or smoke, exhibiting the appearance of the country around the Dead Sea They soon reached the large plain in which the city is situated, and advanced towards the gate, through gardens of chesnut, olive, and fig-trees, apricots and vines.

On reaching the gate they all dismounted, except Mr. K. who was soon ordered by an armed Turk to do the same, as no Christian is allowed to ride within the city. It was with some difficulty that lodgings were found, as letters had been received by the highest ecclesiastical authorities, ordering them not to admit to their convents any of those men who distributed Bibles. They left their baggage in the street, and after walking about the city two hours and a half, a miserable room infested with vermin, was obtained, in which they might remain over the Sabbath. On the same day towards evening a number of priests called on them, one of whom a Ma-

ronite, showed them special attention, and introduced them to comfortable lodgings in the house of Aboo Ibrahema, a Maronite.

As one object which Mr. F. had in view in going to Damascus, was to avail himself of the favorable opportunities there enjoyed for studying Arabic, he soon employed an instructer, at whose feet he and Mr. K. sat in oriental style, and received their lessons.

On the afternoon of July 10th, they rode out to Mount Kaisoon on the north and north-west to Damascus, and ascended to a station near where, it is said, Mahommed took his first view of the city, with which he was so enchanted, that he would not enter it; observing, that there was but one paradise for man, and he was determined not to have his upon earth.

Damascus, which Mr. Wolff calls "*the fanatic town*," as seen from the elevated position taken by the missionaries, is thus described by Mr. K. "You see a great city thickly set with houses of a whitish appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy or eighty, with here and there a tall cyprus, rising above the houses, are the only things which break in upon the uniformity. This whitish city you see in the midst of a large wood, about fifty miles in circumference, with little variety except what arises from the dark green of the chesnuts, and the dark mournful appearance of the poplars and olives. In the skirts of the wood is to be seen here and there a little village, with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain, surrounded by chains of hills and mountains."

According to the best information which could be obtained, the population of Damascus amounts to 150,000; of whom 10,000 are nominally Christians, and about 3,000 Jews, the rest Mussulmans. Mr.

Wolff when there, estimated the population at 200,000. While in this city opportunities occurred for discussing religious subjects with Jews, Greeks, and Mussulmans; and for the circulation of the Scriptures, notwithstanding the interdiction of the pope and the opposition of his priests.

July 17, 1824. Mr. Fisk with his companion left Damascus for Aleppo;—Mr. Cook having previously returned to Beyroot. They went with a caravan, which consisted of about 200 persons and 250 animals. At night they encamped on the banks of a small river in open air.

The following day they proceeded on their journey, till the intensity of a summer heat obliged them to stop; and as they could not be accommodated with a house where to rest, they entered an enclosure of mulberry trees, which afforded a small shade, and there they sat down and spent the remainder of the day. In conversation with a moslem from Damascus it was found that an impression prevailed with some Mussulmans, that Constantinople is to be taken by the Christians in 1240 of the Hegira.*

They arose on the 19th at 12 A. M. to avoid the heat, and travelled till half past nine o'clock, A.M. when they encamped near a village, called Nebeck, by the side of the tomb of a shekh, where they found a large, clear, cool stream of water. After considerable debate, they were permitted to enter the enclosure of the tomb, and rest under the shade of a tree, which was preoccupied by Turks. In the afternoon the pasha of Tripoli arrived with a retinue of about 200 persons, on his way to meet the pilgrims who return from Mecca, in order to supply them with provisions. As he encamped likewise near the tomb, Mr. Fisk and his company concluded, it was best to remove. They were now obliged to take seat in the open air, which was filled with sand and dust, and heated with the intense rays of the

* A. D. 1862.

sun. Early on the 20th they resumed their journey, and lodged the night following at Kara, where, after having encamped, they were visited by a number of Mussulmans, with whom they had a discussion about the Mahommedan faith. In the night they were disturbed by the firing of guns, and the cry of "robbers," which proved however to be a false alarm.

On the 21st and 22d they proceeded as usual, setting off from their encampment very early in the morning, and resting during the hours, when the heat was most oppressive. They had spirited religious discussions with the principal Mahommedans in the caravan, feeling it to be their duty to vindicate before all the cause of Christ.

They left Hooms on the 23d, which they speak of as being a pleasant city, and favorable for a summer residence. After five hours ride they encamped on the banks of a river in a deep valley, not far distant from an encampment of Bedouins. At half past four the next day, they resumed their journey, and by ten o'clock arrived at Hamah, supposed to be the Hamath of the Scriptures, a little distance from which they set themselves down in the dust. Here they called on the principal Greek priest, who was found friendly to the distribution of the Scriptures. According to his statement it was judged, that there were 25 or 30,000 inhabitants in that city, a thousand of whom were Christians of the Greek church.

On the 25th, their caravan was increased by one from Tripoli, so that the whole consisted of between three and four hundred persons. While on their way the cry, "Auwafee! auwafee!" (safety) was set up by some of the men, and the whole body stopped. It was rumored, that horsemen were seen on the distant hills, and that there was danger from robbers. After some delay they moved, and soon were visited by two Bedouins, who on their fleet

horses rode backward and forward by the side of the caravan, as if to take the number, and then giving reins to their horses, returned to the hills without disclosing the object of their excursion. After a tedious journey they encamped at Shekhoon, where they found a caravan from Aleppo. There was neither tree nor rock to shelter them from a burning sun, whose rays were reflected from all quarters, while the wind, almost as hot as that of the desert, whirled clouds of dust and sand over them, with which they were soon covered. In this dreary situation they sat down to spend the day. Finding it almost impossible to remain thus, they endeavored to screen themselves in part from the dust and wind, by fastening sheets to one side of their tent. Here they ate their dinner, which consisted of bread and leban; but soon their dishes were covered with dust. It was the Sabbath;—and their thoughts reverted back to their native land, where the happy multitudes were going up to the house of God; while they like exiles were sitting in the sand, scorched by the sun, weakened by burning winds, with nothing to eat but sour milk; and bread dried by the heat of eight or ten days.

On Monday they proceeded on their toilsome way, and stopped at a village, where they witnessed the ruins of the great earthquake, which happened two years previous to that time.

On Tuesday 27th they travelled about four hours, and finding a comfortable place to rest for the day in the house of a Mussulman, they stopped, and availed themselves of the opportunity. Here they obtained some fresh provisions. Early on the following morning they set off on their journey, and soon were joined by a large caravan from Lattakia. An addition to their number at this time relieved them from the fears, which they would have had during this day's journey, as it was considered the most perilous part of the way, they had to travel.—

Travellers in the vicinity, through which they were passing that day, were often attacked and robbed by Arabs. After twelve hours ride they had the satisfaction of reaching Aleppo, where they met with a very kind reception from Mr. Barker, the British consul, at whose house they remained several days.

The arrival of these missionaries produced in that city an immediate alarm among the Mussulman authorities; and on the very next day the consul received a message from the pasha, stating that a firman had been received by him, prohibiting the distribution of the Holy Scriptures among the grand signor's subjects. This was supposed to have been done through the agency of Roman Catholics. And thus was accomplished the apocalyptic prediction, that the Beast and the False Prophet would form an alliance. Rev. xvii, 14; xix, 11—21.

August 4th Mr. Fisk took lodgings in the house of an Arab of the Greek church. As soon as a suitable instructer could be procured, he resumed the study of Arabic.

TO REV. MR. TEMPLE, MALTA.

"Aleppo, Sept. 11, 1824.

"Mr. King and myself are now living quite among Arabs, he in one family and I in another, busily engaged in learning the language, and in conversing with individuals and families. I have had a slight attack of fever since my arrival here, but am now in tolerably good health. The heat has been very oppressive; the thermometer for a considerable time from 94° to 96°. Now it is only at 84° or 85°, and we begin to think this very comfortable weather.

"Possibly you may have heard, before this reaches you, of the extraordinary firman which has been issued by the sultan relative to the distribution of

the Scriptures. This firman forbids the introduction into the country of the Scriptures printed in Europe, and commands, that wherever any of them are found, they be taken and burnt, and that all such as arrive at the custom houses hereafter be sent back to Europe. Now this looks very formidable, for if the firman is strictly obeyed, the introduction of the Scriptures into the country must be effectually prevented. I have, however, strong confidence, (though I hardly know why,) that the effect will not be so extensive and unpleasant as might at first thought, be anticipated. The pasha of this place, on receiving the firman, gave notice to Mr. Barker, and four or five cases of books, which had just arrived and were still in the custom house were detained; but the depot, which Mr. Benjamin Barker had opened here for the sale of the Scriptures was not molested. The kadi gave orders that proclamation be made in the churches, requiring all who possessed any of these books to deliver them up to him. It is a fact worthy of notice, that he did not send this order to the Greeks, but only to the different churches that are subject to the pope. We have reason to believe that a great number of Catholics in Aleppo are in possession of these books; but according to the best information I can obtain, only four have been given up to the kadi.

"I have to-day seen a Greek priest from Killis, a town twelve hours from this place, on the way to Armenia. He informs me that a short time since, a copy of the firman was received there, in consequence of which the Turks went to the churches, took possession of all the books they could find, arrested the priests, and himself among the rest. They were kept in confinement only one day and then dismissed, and the books, after a slight examination, were all restored. None of the Bible Society's books had been distributed in Killis, but there were, among the books in the church, Testaments and

Psalters, printed in England, and distributed here nearly one hundred years ago by Mr. Sherman, an English merchant of Aleppo, which were all restored with the other books. You will perhaps be surprised, I am sure you will be pleased, to hear that this priest, notwithstanding all that has happened, is anxious to receive a Bible, and has pleaded his poverty, and the fact that there is not a single Bible among the Greeks in Killis, till I have resolved to give him the only Arabic Bible I have with me. It is scarcely possible that such a firman should not, for a time, interrupt and impede our work. We do not know what the result will be. But we do know, and it is enough for us to know, that the counsel of the Lord standeth forever, and he will do all his pleasure. Knowing this, let us diligently do our duty, and patiently await the event.

"I have been reflecting on the practicability and expediency of attempting to procure the necessary apparatus for lithography, and intend to consult my brethren at Beyroot on the subject, when I return there. We might in this way publish Tracts in the country, and probably in a style that would be more acceptable to the people of the country than printed Tracts.

"I hope our patrons will, before long, send helpers both to you and us. In the best time the long expected reinforcements will arrive. May they all come with a right spirit, and may we be prepared to receive them and labor with them in a right spirit. The concerns of our mission are more and more complicated and difficult: opposition is showing itself in many forms, circumstances call for the exercise of much wisdom, but above all for a humble reliance on the guidance and protection of Heaven. Be not intimidated at any of the things that have happened to us; for the Lord of Hosts is our refuge. Let us not fear what man can do to us.—I hope you are both growing in grace, and find increasing com-

fort and peace in communion with God. How comforting it is to seek relief from cares and trouble, and from the bustle of business and the vexations of the world, by retiring to commit all to God, and to find support and peace in his kind and sure promises. How comforting to find the new man gaining strength in our souls, to feel our hearts yielding more and more to divine love, to be sensible that God is our Father, and Christ our Saviour, and the Holy Spirit our Sanctifier and Comforter. Happy the man who retires, after discharging the duties of the day, and, with a melting heart, confesses his sins and imperfections, commends himself and his fellowmen to Divine mercy, and lies down to sleep with a mind sweetly composed, and with his thoughts devoutly fixed on heaven and on God."

October 10th, a slight shock of an earthquake was felt, such shocks having been constantly felt at different intervals, ever since the terrible one of 1822. During his residence in Aleppo Mr. Fisk and his fellow laborer preached alternately every Sabbath, at the house of the British consul, till September 20th, when Mr. Lewis arrived from Beyroot. Frequent opportunities were improved for conversing with Arabs on religious subjects.

After a residence of about eight weeks in Aleppo, Mr. Fisk left the city for Beyroot in company with Mr. King, and Messrs. Lewis and Madox. On the 27th they reached the interesting city, Antioch, where the disciples were first called Christians. They entered by the gate of St. Paul, and pursued their way half an hour through a pleasant avenue, winding among trees and gardens, which cover the spot where the splendid city once stood. The remains of an ancient wall, with which it was formerly surrounded, were still visible.—A little distance westward the beautiful Orontes was seen, winding along towards the Mediterranean. The present city is

called Antakia, which is supposed to occupy the southern site of the ancient city, and to contain four or five thousand inhabitants. Here they took lodging for the night with an Arab.

The first thing which arrested their attention on approaching this city, was the ruins of the terrible earthquake of 1822. Walls, mosques, and houses were seen lying prostrate in every direction, filling the streets with ruins. A few Christians were found here, who are driven to the forlorn extremity of using a little grotto in the side of a mountain as a place of worship. Such was the condition of that once apostolic church, which, at one time was called "the eye of the eastern churches." And such too was the fallen state of the city, which once stood the emporium of Grecian affluence;—the seat of Roman grandeur;—and in point of importance the third city in the world.

On the 29th they passed the Orontes on horseback, and soon came to mountains, which they had to ascend by a steep, narrow, craggy path, alternately ascending and descending. The sound of distant thunder admonished them of rain, which soon fell in torrents, and continued five hours. After travelling eight hours, they came to a little mountainous village, and found lodgings in the cottage of a shekh, a miserable hovel, occupied in part by mules and horses. Here they found a fire-place, an unusual appendage of the rooms in that country; and after "gathering a bundle of sticks, they kindled a fire because of the present rain, and because of the cold." The shekh and his son "showed them no little kindness," and as a reward Mr. Fisk gave to each a New Testament.

The following day, which was unusually fine, they proceeded on their pilgrimage among beautiful hills and dales, clothed with refreshing verdure, crowned with waving pines, and irrigated by little streamlets, which came gushing and winding from their

replenished fountains. Gaining the height of the mountains, they commanded a delightful prospect of the sea.—After travelling thirteen hours over this rough and rugged, but romantic road, they arrived at Lattakia, situated in a great plain.

From this place they sought means of conveyance to Tripoli; but found no one who would furnish horses. The country, through which they had to pass, was considered dangerous on account of the hostility which existed between the Ansareah and the Mussulmans. After several unavailing attempts to procure animals, they concluded to go to Tripoli by water. At sun-down, Nov. 2d, they set sail, wind ahead, and a heavy storm coming on; and after toiling all night, they ordered the boat to put in for the shore. They landed at a place called Banias, where they found a khan, in which they sat down to repose, and take refreshment. Soon their repose was disturbed by the abrupt intrusion of six or eight armed Turks, commissioned, as was conjectured, by the new pasha of Tripoli, for some bloody message to the people of Lattakia. On seeing one of the company reclining in an easy, but according to oriental good-breeding, an awkward position, a Turk insolently bade him sit up, saying, "You are before Mussulmans." Mr. Fisk sternly ordered him away. After venting a storm of abusive language, the Turks mounted their horses and departed.

Having provided themselves with horses and attendants, as well as they were able, our travellers set out on their journey by land. They had proceeded but a short distance before the rain began to descend, accompanied with vivid lightning and heavy thunder.—No house was on their way,—night closed in upon them, and it was three hours ride to the village, towards which they were bound. Being drenched with rain they turned up to the mountains, to seek some house, where they might spend the night. With a Turk to guide them, they knew not

whither, they reached a little village of hovels, at one of which they called. An old man with a white beard came to the door, who after refusing them entrance, and talking loudly and boisterously, at last consented to let them go in. They found the room half filled with cotton; a lamb lying before the fire; two cows standing in one corner; and the family, consisting of seven or eight persons, occupying another corner, which was vacated, and appropriated to the use of the missionaries. Thankful for having found a refuge from the raging storm, they sat down soaked with rain, placing their baggage under and around them. They increased the fire; but as there was no chimney to convey off the smoke, they found their situation very uncomfortable. With eyes running down with tears, they ate their supper, and endeavored, as well as they could, to take some rest. Mr. Fisk was able to sleep, while the others, from whom sleep had fled, passed the time in conversing with the family, who were found to belong to the Greek church.

Having procured a little milk, they made their coffee, and proceeded again, Nov. 4th, on their journey, giving the old patriarch, whose name was Abraham, a few piasters for lodging them. The villages flocked out to see them, wishing them a blessing, and a happy journey. After travelling three hours and a half, they reached Tartoos, the ancient Tartosa, and took lodgings in a room furnished for them by the governor of the village. His Mussulman excellency called on the missionaries, and towards evening sent them an invitation to dine, which was accepted. He stood among the servants in waiting, in honor of his guests. See Luke xii. 37.

They set out for Tripoli at 8 o'clock next morning;—on their way surveyed the ruins of an old church, which once must have been a noble edifice. Their Turkish guide, who led them up the mountains, amused them with a fabulous history of the

ancient Tartosa. His conduct towards them, from the time he fell into their company, was peculiarly civil and obliging. As they were unacquainted with the country, he accompanied them without being solicited; and for this purpose went several hours out of his way. And as the road from Tartosa to Tripoli was dangerous for strangers, he went on with them, till they came in sight of the city to which they were destined. And for his very acceptable services he asked no reward. And when they made him a small present, he received it gratefully, and left them, satisfied with his compensation.

Coming to the river Abrash, they passed it in safety by the help of a hardy Bedouin. The last part of this day's journey the rain overtook them, the roads were muddy, and their progress was slow. At a late hour in the evening they came to the gate of Tripoli, which they found shut. But in a few minutes it was opened by the Turks, and greatly fatigued, after twelve hours ride, they were kindly entertained at the house of the British consular agent. Here they waited with anxiety till their baggage came to hand.

On the 12th they made preparation to resume their journey, and the day following by travelling fifteen hours, they once more reached in safety Beyroot, and were joyfully welcomed by the missionary brethren there. Mr. Fisk left this place about the 20th of June, and had been absent nearly five months; during much of this time he was occupied in arduous and perilous travels. While absent to see what could be done to advance the kingdom of Christ, he found principalities and powers, rulers of the darkness of this world, and spiritual wickedness in high places leagued to oppose his efforts. But having set up his banner in the name of his God, he felt a strong conviction, that though the conflict might be sharp, the victory was sure. Wherever

he went, he could discern the face of the moral heavens, and was led often to reflect how,

> "The lowering battle forms
> Its terrible array,
> Like clashing clouds in mountain storms,
> That thunder on their way."

After resting awhile at Beyroot, Mr. Fisk expected to return and spend the winter at Jerusalem. Instead of proceeding immediately to that station, he and Mr. King took up their residence in Jaffa; whither after having made some missionary excursions in the vicinity, they arrived January 29, 1825. While they remained in this city, singular reports were circulated respecting them among both Christians and Mussulmans. It was reported, that they induced people to embrace their faith by money; and that each conversion cost ten piastres, which the convert received, and which would always remain with him, however much he might spend. It was reported, that they took the picture of every convert to their faith, and that in case of subsequent apostacy, by shooting the picture, the person would die.

The man, in whose house they lodged, said to them one day, that a moslem told him, that he understood, the men whom he lodged hired people to worship the devil, and inquired, if it were true; saying that if it were, he would come and join the company, and bring a hundred others with him. "What, would you worship the devil?" said Signor D. "Yes, for the sake of money," replied the moslem.

By some it was reported, that they had caused a great shaking in the city, meaning a *moral* commotion; while among Mussulmans it was said; that they had actually caused an earthquake; and that the great earthquake at Aleppo was to be attributed to their influence. Two learned sheiks came one day to Mr. Fisk's teacher to ascertain, whether it

were true, that Messrs. Fisk and King had caused an earthquake. While at Jaffa they were engaged in study and missionary labors. Religious worship was kept up on the Sabbath, and an audience from six to twenty usually attended the service.

TO THE REV. A. B. OF S.

Jaffa, March 20, 1825.

"Yours of February 28th and May 29th, reached me at Beyroot, Jan. 6th, while I was passing a little time happily with Mr. and Mrs. Goodell. Your letter was one of a parcel brought from Malta by Dr. and Mrs. Dalton, missionaries from the London Jews Society. You do not know what happiness we enjoy, when we are allowed to welcome new fellow laborers to the field. Suppose you and Mr. P. were the only ministers in Massachusetts; would you not rejoice exceedingly to know, that a third was coming to join you? Mr. King preaches now on the Sabbath in Arabic. Only a few attend, but these few pretend to be very much pleased with what they hear, and to believe that it is all true; and yet no impression seems to be made. We prove to them that to pray to saints is idolatry. They admit it, and go and pray to saints. We prove to them, that Jesus Christ is the only Mediator. They admit it, and go and ask the Virgin Mary to intercede for them. We prove to them, that confession of sin should be made to God and not to the priest, and that God only can grant pardon. They say this is true, and go and confess to the priest, and get him to absolve them. We prove to them, that God has forbidden the use of pictures and images in his worship. They pretend to be convinced, and go and kiss the pictures and bow before the images.

"I do not mean to say that all, with whom we converse, thus readily admit the truth of what we

advance. On the contrary many of them dispute vociferously, outrageously, dogmatically, and angrily. 'Go shew thyself to the priest,' proves the duty of auricular confession. 'Thou art Peter' &c., proves that the pope is infallible, that priests can forgive sin, that no man can be saved out of the papal church, and whatever else they wish to prove from it. These disputants talk so much, so loud, so fast, so incoherently, so indistinctly, so foolishly, and so absurdly, that one needs the patience of Job, the meekness of Moses, and the wisdom of Solomon, in order to dispute with them. To convict them of a direct palpable contradiction does not embarrass them at all. They can shift their ground, recal or contradict what they have said, give new meanings, or double meanings, or no meaning to their language; assert without proving, attempt to prove without explaining, explain without understanding, admit a point then deny it, talk on any subject, answer any question, and amidst a jargon of stupidity and nonsense, say some very shrewd things. They are, in general, everlasting talkers. Serious meditation and profound thinking are quite out of the question. With such a people what avails logic, or science, exegesis, or eloquence? They look for a fluent tongue, strong lungs, and a commanding countenance. In whatever way I come in contact with the minds of men in this country; it seems like walking among the scattered walls and fallen columns of its ancient cities. All is ruin, confusion, and desolation. It is an open valley, full of bones—they are many, and lo! they are very dry. 'Can these dry bones live'? Yes; when the spirit of God shall breathe upon them, they shall live, and stand up an exceeding great army. O come the happy day. May we live to see it."

March 29th, they set out for Jerusalem from Ramla, where they arrived from Jaffa the previous

day. In the evening they reached the gate of the city, and were met by several Greeks, who came out with lanterns to welcome them to their convent. They were informed, that when their coming was announced, prayers were offered for them by the Greek priests. Such a reception was truly cheering after the trouble anticipated on account of the Ottoman firman, and the strong enmity of the Roman Catholics.

The pasha of Damascus, with two or three thousand soldiers, arrived April 1st, to collect tribute. His arrival was ever considered the precursor of oppression and distress, and of the days of vengeance.

Towards evening on the anniversary of the crucifixion, Mr. Fisk and companions went to the church of the Holy Sepulchre, to witnesss the idolatrous worship of the Catholics. There were delivered, as is usual on this occasion, seven sermons:—The first in the chapel of the Roman Catholics—The second at the place where, it is said, the garments of our Lord were divided—The third where he was beaten —The fourth where he was nailed to the cross. Here a cross was laid on the floor, and a wooden image about the size of a small babe attached to it. Thence it was carried to the place where it is supposed to have stood, and there planted; when another sermon was delivered. After the sermon the representative of Joseph of Arimathea came, took down the image, wrapped it in fine linen cloth, and carried it to the stone of unction, to be anointed; after which another sermon was delivered. The preacher broke out in apostrophes and prosopopeias, addressing stars, rocks, angels, Jews, &c. From this place the image was carried to the sepulchre and laid in the tomb, at the door of which the seventh sermon was preached, and the tragic scene concluded.

Thus do the paganized Christians of that country "crucify to themselves the Son of God afresh, and put

him to an open shame," on Mount Calvary, in the house of God, and at the very place, where once he suffered; while the Mussulman and Jew "pass by and revile him, wagging their heads."

Mr. Fisk, and his friend Mr. King, in company with Dr. Dalton, who had just arrived from Beyroot, held the Monthly Concert of prayer on the Mount of Olives. Portions of Scripture were read, hymns sung, and prayers successively offered for Jews, Mussulmans, and the Christians of Jerusalem, for their friends, the societies by which they were employed; the churches; for kings, for pagan nations, and for the whole world. Towards the close of this interesting service they were interrupted by armed Turks, who rudely ordered them to keep silence. One threatened to strike Mr. Fisk with his gun; and fears were indulged, that violence would be used by these vile intruders.

On returning to Jerusalem; it was found that the pasha's soldiers had been about the city, breaking open houses, taking men prisoners, binding them, beating them, and thrusting them into prison. The whole city was filled with consternation. The poor Greeks had most to fear. Their countenances were pale with terror, and they were literally in tears. The scenes which were witnessed, while these Turkish marauders prowled around the city, were such as caused the heart to sicken, and humanity to shudder, and exclaim;—

> ———"My ear is pained,
> My soul is sick, with every day's report
> Of wrong and outrage, with which earth is filled.
> There is no flesh in man's obdurate heart,
> It does not feel for man; the natural bond
> Of brotherhood is severed."

The following instance of torture is related, as a specimen of others. The Superior of the Greek convent of Mar Elias was seized, and bastinadoed under the pretence, that he knew of concealed treasures, which he would not open to the pasha.

He was raised by his feet, which were confined between a cord and a pole, till his head rested on the ground. In this position ten men fell to beating him on the soles of his feet with staves, which they clenched with both hands, so as to strike the harder. After these had beat him awhile, ten fresh hands were called. Thus they were changed four times, so that forty were employed in beating him, till they had inflicted five hundred blows, when they left him on the ground, bare-headed, in the open air, without any sustenance but water. After permission was obtained to bring him to the convent, Dr. Dalton was called, and went immediately to his relief. He found his feet greatly swollen, and bruised to a pulp.

In the midst of these fearful commotions Mr. Fisk prosecuted his work under the protection of Heaven, and never despaired of the ultimate triumph of the truth in those dark regions, which were filled with ignorance, superstition, violence, and blood. On the Sabbath, he occasionally preached to a small congregation made up sometimes of Greek priests, Jews, and Catholics.

The country about Jerusalem being in a tumultuous state, it was considered advisable for the present, to leave Jerusalem, and retire to Beyroot. But there was no little hazard in setting off on the journey at that time. The pasha of Damascus arrested Abel Er Rahman, and demanded a large sum as his ransom. His brother, the notorious Aboo Ghoosh, at the head of a party of soldiers resolved to collect it by force of arms, if it could be obtained by no other means. He demanded the sum of the convents to pay the pasha. He proclaimed his determination not to permit the roads in that vicinity to be travelled in safety, till every para of the sum was received.

A consultation was held upon the expediency of going before there should be an adjustment of the affairs between Aboo Ghoosh and the convents, re-

specting the money demanded of him for his brother's ransom. They finally concluded to go at all events. Accordingly their muleteers were ordered to be in readiness. A part of the company immediately proceeded on their way. But Mr. Fisk and his fellow laborer were detained, on account of the animals, which they had engaged, not being brought till evening. Those who went, were obliged to hire at a dear rate an escort of soldiers from Aboo Ghoosh. About sunset Mr. Fisk, and those who were detained with him from commencing their journey, received the intelligence, that their being delayed was a favorable circumstance, as the affairs between Aboo Ghoosh and the convents were in a train for settlement; so that there would be no difficulty in proceeding to Ramla, a village of which he was governor, and through which they must pass in going from Jerusalem. As it was late in the week, they concluded to remain over the Sabbath. In the afternoon Mr. Fisk preached in Greek. The day was one of peculiar interest, as much so as any one which they had enjoyed in Jerusalem. This was Mr. Fisk's last labor in the Holy City. He had the opportunity on that occasion to preach the Gospel to *ten priests* of the Greek order.

On the morning of May 9th their mules were brought, and just as they were ready to set out, Aboo Ghoosh, much to their surprise, entered the convent where they were, and sternly said;—"Why were you afraid to come to my village?" After conversing with them a few moments, and receiving some trifling presents, he became pleasant; and calling for ink and paper, wrote for them a letter of introduction to his brother.

"Our Brother, Abel Er Rahman, may God, exalted be he, preserve him. Amen.—We make known to you, that our friends, the English, are going from this quarter. Our desire from you is,

that you honor them, and that you do assuredly stand up for their rest, and that you be not burdensome to them.

"We command you, and peace, friend,

"IBRAHEEM ABOO GHOOSH."

With this letter they set out without any guard except their muleteers, and passed on without molestation where most danger had been apprehended. The man, whose power they most dreaded, came to them at the moment when about to proceed on their journey, showed himself friendly, and gave them a letter which would serve as a safe passport on their way towards Ramla. In this they could not but devoutly and gratefully recognize the good hand of their God upon them.

On the 10th, they left Ramla, and pursued their journey to the north through the beautiful plain of Sharon, and pitched their tents for the night after ten hours ride. At an early hour the next morning they proceeded on their way, till they came to an old ruined khan near the confines of the plains of Esdraelon, in which they stopped for the night. Here an old Egyptian Arab came, and sat down by them, saying that they were in a bad neighborhood, and that they must be on their guard through the night, if they would secure their things from being stolen. This hint induced them to set a watch for the night. About midnight there was a terrible outcry, and firing of guns, which alarmed the whole company. From the noise it was supposed, that they were attacked by robbers, and that the engagement with the muleteers had actually commenced. All was consternation and confusion, till the noise having subsided, they learned that a trunk had been stolen by two Arabs.

May 12th. This morning the company agreed to go in search of the trunk. Two Arabs were seized, and brought in with their hands tied behind their

backs, and charged with the theft. This was the occasion of a furious attack on the part of a company of Arabs, who came to rescue the two prisoners. Mr. Fisk gives a brief account of it in the following letter to Mr. Temple, at Malta.

"The night before we reached Nazareth, Mr. L.'s trunk was stolen. Two men, supposed to be the thieves, were seized in the morning by a part of our company, to be carried to the governor of Nazareth. We had proceeded but a short distance, when a horde of Arabs arrived, and with muskets, swords, and clubs attacked our caravan. The attack was furious and wild as the whirlwind of the desert. Had it been their design to take our lives or our property, we were completely in their power. One man in our train received a slight sabre-wound in the arm. Many received heavy blows over the head and back. A heavy blow of a bludgeon grazed my head and spent its force on my arm, which was in consequence lame for several days. The baggage was scattered in every direction. Men tumbled from their beasts, and all was perfect confusion and terror. At length the assailants retired with the prisoners, and to our grateful astonishment we found that all our party were safe, and that even of the baggage, only a few trifling articles were missing. "If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quickly when their wrath was kindled against us."

They arrived that day at Nazareth, and on the next set out for Tiberias. They found themselves once more removed from those scenes of confusion and terror, with which for two months they had been familiar. They had heard in Jerusalem the groans of the bruised, the wounded, and the dying. Their way thus far had been through a troubled country, full of dangers; and they had just escaped as from the jaws of death. This was the first peaceful day

they had enjoyed, since their arrival at Jerusalem in March.

In two hours from Nazareth they came to Cana of Galilee, where Christ turned the water into wine. It is now sometimes called Kafar Cana. It is situated on the slope of a hill, inclining towards the west and north-west. Before entering the village they came to a fresh stream of pure water, gushing from the earth, of which they drank, finding it the best water they had seen south of Lebanon. This place is mentioned as being favorable for a missionary station.

In course of the day they arrived at Tiberias, where they pitched tent in the court of the church, and were refreshed with an excellent supper. About noon of the 14th, they prosecuted their way, taking Safet in their course, where they lodged with a Jew. Here they spent Sabbath, and improved the opportunity to converse with the Jews, who are numerous in that place.

May 16th they set out for Tyre, which they reached after riding thirteen hours. They speak of the country, through which they passed, as diversified with hills and vallies, which appear exceedingly fertile. It is well watered, and has a good supply of wood. In the vallies were seen numerous herds of cattle, and flocks of sheep and goats, and many Bedouin tents; and at a little distance beautiful villages rose on the tops of hills and mountains, and were scattered along the plains and vallies. The impression which that part of the country made on their minds, convinced them, that it is naturally a goodly land capable of supporting an immense population.

May 18. Mr. Fisk once more had the happiness of reaching the mission family at Beyroot, where he had it in contemplation to pass the summer, for the purpose of improving his impaired health. Excepting some short excursions in the vicinity, he con-

tinued with the family, prosecuted the study of languages, and consulted with his missionary brethren about future labors. For five or six years he had been "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often."

While at Beyroot he wrote a number of letters, which are among the last productions of his pen, from which extracts will be introduced.

TO ONE OF HIS MISSIONARY BRETHREN.

"Beyroot, June 18, 1825.

"It would make your heart ache to spend a Sabbath in this country. Among native Christians it is a day for visits and amusement. And I am sorry to add, that with resident or travelling Protestants, it is the same thing. We have a service here in the consul's house in English; and in the afternoon I preach in Arabic to a few hearers. I generally spend several hours in my room alone, and sometimes, I trust, I enjoy communion with God. Oh how precious it is! Though we get but now and then a glimpse of divine glory; yet how cheering it is in this world of sin! How my heart would rejoice to spend a few hours with you.—Well, we can meet in spirit, and live in hope of meeting in that blessed world, where love will be perfected."

TO MR. T. P. OF S.

"Beyroot, June 26, 1825.

"It gives me much pleasure to hear that your attention has been directed to religion, and that you find reason to hope that your peace is made with God. How great the blessing to be delivered

from the polluting influence, the eternal dominion, and penalty of our sins, and to be made holy, in part, even here, with the assurance of being perfectly holy, forever, hereafter. Let us then follow holiness.

"I can now, as I trust, greet you as a brother in the service, fellowship and patience of our Lord Jesus Christ. Welcome then as a fellow laborer in his service; welcome to a participation in its self-denials, struggles, and conflicts; its sacrifices, reproaches, and scorn; its doubts, fears, and anxieties; its defeats, disappointments, and losses; its desires, hopes, and anticipations; its temptations, assaults, and deliverances; its sorrows and joys; its crosses and comforts; its dark scenes and bright ones;—welcome, as a member of the body of Christ, to a participation in all that belongs to the Christian warfare; in all that is implied in Christian fellowship; and in all that He, who died for us, will ultimately bestow upon his disciples. If you are truly his, you will find yourself called in one way or another, to all these things. See to it then, that your heart is right with God, that your great aim be to do his will; and whatsoever you do, to do it not for yourself, not unto men, but to the Lord.

"I am glad to learn that you are preparing for the ministry. Perhaps by this time you are about entering on its duties. You will feel, I doubt not, a solemn sense of the holiness and usefulness of the work. I am sure you will enter upon it with trembling. May it be with right motives; a desire to glorify Christ, and win souls to him. If you enter upon the work under the governing influence of these motives he will guide and bless you, you will find it pleasant; and if the love of God reign in your heart you will love it, and rejoice to labor, and to deal faithfully with the souls of men. But when love of ease, and earthly principles obtain influence in your heart, and you lose sight of the cross of

Christ, and the day of judgment, then your duties will become a burden; and if performed at all, will be likely to leave your own soul barren, and the souls of your hearers in the way to perdition.—Watch then and pray and labor, that you may have grace to 'make full proof of your ministry.' Remember, in regard to all to whom you preach, or who may come under your pastoral care, that unless they are born of God, they must lie down in eternal wo. How then can a minister give himself any rest, if he loves his people, until he has evidence that they are all born again; and till this is the case how ought he to pray, preach, and exhort, publicly and privately. My Brother, may the Lord himself make you 'a workman who needeth not to be ashamed.'

"So much is said and written, at the present day, on missions, that I take it for granted you have attended to the subject, and carefully considered the question, whether it is your duty to engage in the work. I consider it the indispensable duty of every young man, going into the ministry, to read, meditate, pray, and examine in regard to this question, till he is satisfied, that he has ascertained the path of duty; and I cannot conceal my conviction that, if this were done, the number of missionaries would be vastly greater than it is now.—Our Saviour's command was, to preach the Gospel to every creature. How do you know that it is not *your* duty to go in obedience to this command, and preach to pagans? If this be your duty, may you discover it, and have grace to perform it."

TO A NIECE IN S.

"*Beyroot, July* 15, 1825.

"Though you are now nearly six years older, than when I saw you last, yet I can think of you only as the little girl that used to sit on my knee and play

with me, read, and repeat her hymns and catechism to me. So you must excuse me, if the style of my letter seems, as if intended for a child. If we were to meet now, and I should be surprised to see how much you have improved, you would be not less surprised to see me with a long black beard, with a large white turban on my head, and loose robes that come down to the ancles. I will not, however, describe to you in this letter, the strange things that I see in this country; I will rather endeavor to render my letter useful to you by giving you advice.

"1. I recommend to you a diligent attention to your studies. You are now arrived at an age, when you are capable of appreciating the value of learning, and ought to feel that the time, which is allowed you for this purpose, should be diligently improved. When at school, take care that no day pass without making some sensible progress in the acquisition of useful knowledge; and when at home let not your books be neglected, but improve your leisure hours in reviewing what you have studied at school, and in reading attentively such books, as are best calculated to improve your character, and furnish your mind with useful knowledge. Your parents will be able to tell you what books, it will be most useful for you to read; and if you converse with them about what you read, this will help you to understand it better, and serve to fasten it in your memory. When you get a *good* book, read it several times through, so that you may understand it well.

"2. Guard against vain and useless amusements. In the pursuit of them you would lose time which ought to be spent in business or study, and they would only tend to injure your disposition and temper. In all your visits and in all your hours of recreation, take care not to say or do any thing, which you would not be willing that your parents should hear or see; or rather, I would say, always remem-

ber, that God, your Creator, hears all you say, and sees all you do.

"3. Carefully cultivate a good temper and a kind disposition. Love to do kind things to others, whenever you have opportunity. Guard against being angry, sulky, irritable, morose, or peevish. The way to be happy and useful is, to be kind and affectionate. To love others, is the way to gain their love. By giving way to an ill temper, you would become unhappy yourself, and make those around you so likewise. Be cheerful, contented, kind, and friendly, and you will always find friends.

"4. Learn to govern your tongue. I trust, indeed, that I need not caution you against falsehood. But I will warn you to be always cautious how you speak of the characters of others. It is better generally to talk about other people's virtues, than about their faults. And if you are sufficiently aware of your own imperfections, you will be sensible that you ought not to be forward in speaking against others. Take care not to indulge unreasonable prejudices against any of your companions, neighbors, or acquaintances.

"5. The last and most important direction I have to give to you, and which, I pray God, to give you grace to comply with, is, *attend to the concerns of your soul.* Remember, Clarissa, you are a sinner, a great sinner in the sight of God, and exposed to eternal punishment. Christ has died to save sinners. Repent, confess your sins, cry to God for mercy, and believe in the Lord Jesus, with all your heart, and he will save you. If you neglect to do this, you cannot be saved. Do think of this subject, now, while you are young. You may die in youth. O may God grant you his saving grace. This is the prayer of your affectionate uncle, PLINY."

During September Mr. Fisk visited Hadet, the native place of Asaad Shidiak, and had conversa-

tion with two emeers, whose eyes had been burnt out, and tongues cut off, by the prince of Mount Lebanon. He learnt from the unfortunate emeers, that their eyes were put out by having a red hot iron thrust into them. Notwithstanding a part of their tongues was cut off, they could articulate intelligibly. They were punished in this cruel manner for having taken some part with Sheik Bushir in the disturbances, which, in the previous winter, had been occasioned in Mount Lebanon.

An object, which engaged Mr. Fisk's attention at this time, was the establishment of a school at Beyroot for teaching Arabic grammatically. And for this purpose he had engaged Mr. King's teacher. What led to a consideration of this subject was the fact, that it is very difficult for Christians to find a suitable Arabic instructor; the grammatical knowledge of the language being principally confined to Mussulmans, who seldom condescend to instruct *native* Christians.

On the 26th of September he accompanied his fellow-laborer, Mr. King, to the Sardinian brig in which he was to sail, having closed the three years for which he engaged. On their way their conversation turned upon the dangers to which they were likely to be exposed; the little probability of their ever meeting again in this world; the importance of being faithful while it is called to-day; and the hope of meeting each other, when their labors and trials should be finished.

TO ONE OF HIS BROTHERS.

"I feel interested in the welfare of your children, and shall ever rejoice to hear that they are well and happy, intelligent and virtuous. But above all I should rejoice to hear that they have been made partakers of the grace of God. Often reflect, dear

Brother, on the value of their immortal souls, and let the consideration stimulate you to pray earnestly for them, to exhibit a consistent and holy example for their imitation, and to speak affectionately and solemnly to them about their guilt and danger, and the way of life by the blood of Jesus. Persuade them, entreat them, warn them, to flee from the wrath to come. Invite them, and, if possible, win them to the love of the Saviour. Parental exhortations often have a powerful effect. Can you bear the thought that any one of your children should remain an enemy to God, live in sin, die impenitent, and be miserable forever? If the thought of this is dreadful, then do not rest, till you have evidence that divine grace is dawning in their souls. May God give you a wise and faithful spirit, and make you the instrument of bringing all your children to Christ."

While in Western Asia, Mr. Fisk became deeply interested in the present state of the Greeks, and he was impressed with the consideration, that the facilities for introducing among them the means of religious instruction were peculiarly favorable. He urged the wants of that oppressed people, and mentioned Smyrna as an important post for missionary labor. He also proposed the publication of a Periodical work at the mission press in Malta, with special reference to the present condition of the Greek population. From a number of documents it appears, that it was his sanguine conviction that the latter measure would be followed with very desirable results. Nor did his benevolent concern for this people subside, after he had explored the wretchedness of other fields. One of his last productions was a communication, prepared just before his death, and addressed to the Society of Inquiry respecting missions, in the Theological Seminary at Princeton, New Jersey, in which he notices the claims of the

Greeks, and the facilities among them for missionary operations. Some extracts follow.

"The Greeks need missionaries; for, though nominal Christians, they pay an idolatrous regard to pictures, holy places and saints. Their clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an eulogium on some saint, than an exhibition of Christ's Gospel. The people are consequently ignorant and vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek, without understanding it. Greece offers to view an extensive missionary field;——the different divisions of Greece, properly so called—the numerous Islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable——thousands of schools, now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek church is intimately connected with the predominant church in the immense and rising empire of Russia—and has more or less direct or indirect influence upon all the oriental churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

"The Greeks offer to missionaries many excellent materials to be wrought into the great spiritual building——powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea, that the present is the period of their national regeneration.

"The Greek church itself opens the door to missionaries. It has always allowed the distribution of the Scriptures, and has had disputes with papists on this point. The Greek patriarchs, archbishops and bishops, have generally favored the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

"We have printed many thousand Tracts in Greek: they have been received with pleasure, and ecclesiastics and dignitaries of the church assist in distributing them. Among these Tracts are the Dairyman's Daughter, Young Cottager, William Kelly, Leslie's method with Deists, Watts on the end of time, Dr. Green's Questions and Counsel, and many others translated from the English. To the schools and convents we have free access for the distribution of Scriptures and Tracts, and do not often meet with Greeks who oppose our work.

"Several important errors of the papists have never been admitted by the Greeks, such as papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's Supper in only one kind.

"The Greeks, however, pray to saints, and enjoin auricular confession, and pray for the dead, and know of no other regeneration than baptism.

"The present is the time for a mission to Greece. The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions which at another time would require years, might now be effected at once.

"It is desirable that the time of political revolution should also be a period of religious reform.

"*Americans* should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth except the English. There is no time to be lost. It is even now too late. The missionaries

should ere this have been near the field learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us. Who would not love to preach in Greek on Mars Hill? Whose soul would not be filled with holy joy and trembling at the thought of writing letters to evangelical churches planted by his own preaching in Corinth and Thessalonica? And methinks the dullest imagination would be fired with a poet's flame on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence."

It will have been perceived from what has been exhibited, that Mr. Fisk possessed a spirit of benevolence expansive as the spiritual wants of mankind. A thousand hearts, had they been his, would have yearned over the forlorn condition of a world lying in wickedness—and a thousand bodies, had they been at his disposal, would have been devoted to the service of Christ among the dwellers in the dark places of the earth. As he stood on the mountains of Judea, and "looked northward and southward, and eastward, and westward," and saw how many people and nations were given to idolatry, he exclaims, "The harvest truly is plenteous."—He sighed and wept, longing, not only to enjoy the pleasure of welcoming more laborers into the field, and of seeing those already there more holy; but to find the cheering evidence, that some instances of spiritual conversion were among the fruits of his abundant labors. This latter occasion of rejoicing he was not permitted to have, till his work was finished.

"Let us not cease to pray the Lord of the harvest," he says to one of his fellow laborers, "that he

will send forth more laborers into his harvest;—and that he will bestow more abundant grace on those who are already in the field. How gratifying soever it might be to see the number of laborers increase, it would be still more gratifying to discover in our own hearts, and in the hearts of our missionary brethren, an increase of piety. I have lately felt that we are in great danger of being satisfied, at least too much so, in seeing the Scriptures circulated, and some preparatory labors accomplished; while in reality nothing is effected in the conversion of sinners, which should be the main object in the missionary's view. Though the inhabitants of Asia and Africa should become as enlightened and as civilized, as the people of England, or of the United States; yet if their hearts remained in their unrenewed state, they would still be the servants of sin, and children of wrath.

"When we can see but one soul really converted to God, we shall be able to say, that our missionary work is begun. Lately we have conversed on this subject, and made it one of special prayer. I would hope there are some true Christians among the ignorant and superstitious members of the oriental churches;—but it is very difficult to find them. The increase of light may bring forward some who will afford important aid in rekindling the light of true Christianity, where it has become almost extinct; but our dependence must be on the effusion of the Holy Spirit. To procure this, prayer and preaching are, I believe, the principal means. In respect to myself, I feel daily the need of divine influence on my own heart to keep me from sin, to make me humble, to prepare me for my work. Sometimes I almost despair of becoming holy. Is it so with you, my dear Brother, or do you find that sin is sensibly decreasing, and grace triumphing in your heart? I feel interested in your religious trials and comforts, and hope your soul is constantly supported and

cheered by sweet communion with the Father, and the Son, and the Holy Spirit. Amen.

"Yours in Christian love, PLINY FISK."

CHAPTER XIV.

LAST SICKNESS AND DEATH, WITH CONCLUDING REMARKS.

THE season after Mr. Fisk's last return to Beyroot was unusually sickly. In a communication to Mr. Temple written in September, he speaks of the season being unhealthy, and of many who had died of fever. He was called about that time to attend the funeral of a European merchant in that place, whose death was sudden. "A solemn admonition to us," he observes, "and to those about us to be also ready."

Speaking of the month of October, Mr. Goodell remarked, that the fever still prevailed and that two English travellers of his acquaintance had fallen victims to it. The oldest Franks did not recollect so sickly a season as that was. It was in this month that Mr. Fisk was attacked by the fever which terminated his useful life.

A communication from Messrs. Bird and Goodell to the Corresponding Secretary of the Board, dated Beyroot, October 25, 1825, gives the following affecting account of his sickness and DEATH.

"On the 26th ult. the long expected and unwelcome hour arrived for the departure, to our native country, of our beloved brother and fellow laborer, Mr. King. It was with a heavy heart, that we gave him the parting hand. We felt ourselves bereft of one of our firmest earthly supports. We commended our case to God, and prayed him to build us up, and not to pluck us down. We acknowledged our weak and dependent state, and begged that God

would strengthen us by his grace, in proportion as he diminished our number.

"But we did not then feel our dependence, as the providence of God has brought us to feel it since. Our brother Fisk then remained to comfort and counsel us. We leaned upon him. We trusted in him as the chief agent, who was to effect the good we design to this people. Now, this second prop is removed. That dear brother, too, has taken leave of us for another country. Yes, dear sir, the hand of God has touched us, and our tears cannot soon be dried away. You too, will feel and weep, and so will thousands who knew and loved him, with ten thousand others who have never seen his face in the flesh. But God knoweth our sorrows, for he hath caused them; and into his compassionate bosom let us pour them all.

"It was on *Tuesday*, the 11th inst. that Mr. Fisk first spoke of being ill. He supposed he had taken cold, but pursued his studies as usual, and in the afternoon walked into the city, and made several calls. In the evening, after uniting as usual in reading the Scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr. Goodell, (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. His hopes were, however, disappointed. He passed a restless night, and on Wednesday the 12th had, towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the propriety of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night. But we were again disappointed. This night was more restless than the preceding.

"*Thursday* 13. He appeared much better during most of the day, and was able to attend our weekly prayer-meeting, with which he afterwards expressed himself much gratified and refreshed. Towards night, he became exceedingly uneasy, and some incoherent expressions betrayed a disordered state of his mind.

"Several succeeding days and nights were passed much in the same manner. His nights were regularly restless and tedious, but by day he seemed tolerably comfortable, sitting up, enjoying conversation, and taking part in it, frequently desiring the Scriptures to be read, remarking on the greatness and importance of the subjects treated of, and enlarging, particularly on the preciousness of the promises. Hymns, which we often read, or sung, at his request, always seemed to revive his spirits, and awaken in him feelings of devotion.

"To different individuals of his acquaintance, he often made such remarks as shewed where his own mind was fixed, and such as tended to lead theirs, also, to useful reflections. To his Arabic master he said, 'You have been teaching me grammar, but here I am taught a higher branch of knowledge, humility, submission, and patience.' To another friend he remarked, that it was useful sometimes to be brought low on a bed of sickness. It was in itself a trial, but we had in the midst of it this glorious consolation, that we could apply to an all-sufficient Redeemer for support.

"His case as yet did not appear particularly alarming. Nothing, to human view, was wanting, but some skilful physician to prescribe for him a few simple remedies. No such physician was at hand. Dr. Dalton, from the Jews' Society, would have been the man we wished, but he was at two days' distance, and the circumstances of his family were such, as to preclude every hope that he could leave it. We looked with some confidence for the divine bless-

ing on the feeble means, to which our own experience, and a few standard medical books, directed us. We lifted up our hearts with our voice unto God in the heavens for deliverance. Perhaps our prayers were hindered by the presumption, that the great Head of the Church would not remove from the mission one who was, to human view, so important, and even necessary, to its prosperity.

"*Wednesday morning*, 19. He rose as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep, but we have since suspected, that what seemed to be sleep, was chiefly stupor. His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said with a desponding air, to one of us, who stood surveying him, 'I don't know what you think of me.'—Together with restlessness and head ache, his fever was accompanied this evening by an involuntary starting of the muscles. To ease his head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Happening to touch the leeches on his face, he exclaimed, 'Oh, what is here!' When told, 'O,' said he, 'I know not what I am, nor where I am.' We hastened to remove him to his bed; but, in taking off his gown, he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied, 'This is such a brother, and this is such an one.' 'O yes,' said he, 'the best friends that ever I had in my life, I am sure. God bless you.' This was a terrible night of constant uneasiness and delirium.

"*Thursday morning*, 20. It being evident that he was much reduced since yesterday, and would perhaps be unable to sustain a single additional paroxysm of fever, we consulted whether it would not be best to disclose to him our opinion of his case,

and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ—said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself, he thought he could safely say, that his great, commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the Church. Mr. Goodell asked if he had any particular word of comfort, or of exhortation for his family friends, his brothers, sisters, father.—At this last word, he was sensibly moved; 'Oh, brother Goodell,' said he, raising his hand to his eyes, 'my father, my father,—my father—(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain—he knows where to look for comfort.' Here he stopped; saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read, at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

"Hoping that he might yet continue a day or two, we despatched a messenger to Sidon, to a physician with whom Mr. Fisk had some acquaintance, and in whose skill he expressed some confidence.

"During the course of the day, he conversed, much, and with the full command of his reason. 'It is now,' said he, 'about seventeen years that I have professed to be a servant of Christ. But O *how* have I served him—with how many haltings and stumblings and sins. Were it not for the infinite

merits of Christ, I should have no hope—not one among a thousand of my words has been right—not one among a thousand of my thoughts has been right.' We asked, if he could not give us some directions how to live and labor in the mission. 'Yes,' said he, "tis done in a few words; live near to God, dwell in love, and wear out in the service of Christ.' He had no particular plan to recommend for the conduct of the mission,—but with regard to the station at Jerusalem, should be sorry to have it given up, though he did not see how it could be well avoided, until we should be reinforced by other missionaries.—He dictated letters to his father, and his missionary brethren, King and Temple—wished he had a catalogue of his books at Jerusalem, that he might select a suitable one for his father, but could not think of any.

"At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour of our usual Thursday prayer-meeting arrived. We proposed to observe the season by his bedside, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, 'Yes—but first I wish you to read me some portions of Mrs. Graham's 'Provision for passing over Jordan.' We read, and he made suitable remarks. Where it is said 'To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion forever past,'—he anticipated the conclusion, and said, with an expressive emphasis, 'That's heaven.' We then each of us prayed with him, and he subjoined his hearty 'Amen.' We had asked, what we should pray for, as it concerned his case. 'Pray,' said he, 'that, if it be the Lord's will, I may get well, to pray with you, and labor with you a little longer; if not, that I may die in possession of my reason, and not dishonor God by my dying behavior.' He afterwards begged to hear the

hymn, which he had formerly sung at the grave of Mr. Parsons.*

"As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him, and around him, he spoke out saying, 'I know not what this is, but it seems to me like the silence that precedes a dissolution of nature.'—His fever began to creep upon him. We saw again the spasmodic affection of his muscles. 'What the Lord intends to do with me,' said he, 'I cannot tell, but my impression is, that this is my last night.' We hoped not. 'Perhaps not,' said he, 'but these are my impressions.'

"The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commended her 'to Him that was able to keep her.' Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips; such as, 'The Lord bless you for all your kindness.'—'I shall wear you all out.'——'Were it not for these kind friends, I should already have been in my grave.'—'How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syra.'

"The fever fit proved much milder than the night preceding——scarcely any appearance of delirium. He repeatedly said, 'The Lord is more merciful to me than I expected.' 'Perhaps there may be some hope of my recovery—the Lord's name be praised.' He often checked himself for sighing, and speaking

* "Brother, thou art gone before us,
And thy saintly soul has flown
Where tears are wiped from every eye,
And sorrow is unknown," &c. &c.:—*See p.* 231.

of his pains, saying, 'I know it is weak, and foolish, and wicked.' Once, after a draught of water, he said, 'Thanks be to God for so much mercy, and let his name be trusted in for that which is future.' On two or three occasions, he exclaimed, 'God is good —his mercy endureth forever.'

"At midnight he asked the time—hoped it had been later—and, at three A. M. (Friday 21,) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. 'Not so much as I could wish—I am extremely weak.' But when you have been able to do so, has the Saviour appeared precious to you? 'O yes, O yes, O yes. One of the sisters,' continued he, 'has been reading to me some precious hymns respecting Christ and his glory;' then fixing his eye steadfastly towards heaven, he repeated the words, 'Christ and his glory.'

"At six o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commending his soul to him that gave it. He had inquired anxiously if the doctor had not come. He came at eight, but Mr. Fisk was insensible. He approached the bed side. 'Here is the doctor,' said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on learning what had been his symptoms, expressed little hope of saving him; but not to abandon him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice-water. One hour after, to our no small joy and encouragement came on a free perspiration, the paroxysm of fever was arrested,

respiration more free, and the remainder of the night comparatively quiet.

"*Saturday* 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian —passed the day quietly—said almost nothing—— tongue palsied.

"The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed, without assistance. Our hope had not for many days been higher, that he might yet survive. The fever came on, however, at eight or nine o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely three o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

"It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal rest*, which remaineth for the people of God.

"We sung part of a hymn,* and fell down to give

* "How blest is our brother—bereft
Of all that could burden his mind!
How easy his soul—that has left
This wearisome body behind!" &c.

thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

"As soon as the news of his death was heard, all the flags of the different consuls were seen at half mast. His funeral was attended at four P. M. At his grave, a part of the chapter in Corinthians respecting the resurrection was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

"As for ourselves we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us* the *loss* seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.—The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope."

Such was the end of this beloved, devoted missionary. Few possess such a rare combination of qualities adapted to the missionary work. It is not an exaggerated statement which Mr. Goodell has made in remarking that,—"He possessed a vigorous constitution, a discriminating judgment, an ardent spirit of enterprise, an entire devotedness to the service of his Lord, a facility of acquiring the languages and learning the customs of the people, and a happy talent in accommodating himself to times,

and places, and companies. If to this rare assemblage we add his long experience, it only awakens us to a more affecting sense of our loss.—He had made such attainments in Italian, French, Modern Greek, and Arabic, that he could preach in all these languages the unsearchable riches of Christ, and "his doctrine dropped as the rain, and his speech distilled as the dew." If any one trait of his ministerial character was more prominent than the rest, it was a remarkable *aptness to teach*, a trait discovered from the first attempts he made to give religious instruction.

To those, and many there are, who are left to mourn what seems to us his untimely death, there are not wanting circumstances of a truly alleviating nature. He did not, like Martyn, die alone among strangers. A kind Providence brought him to the bosom of a beloved family, where every attention was given him which Christian kindness and friendship could afford. "It seems a great mercy," says Mr. Goodell, "that he died with *us*, and not *abroad* among *strangers*. This he often mentioned with thankfulness in the course of his illness. It appeared a comfort to have us about him, to converse with him, read to him, pray for him, and strengthen his faith in God. We administered to his wants. We had also the opportunity of listening to his dying counsels, of witnessing his dying behavior, of giving a satisfactory account of his last hours to his friends, and of improving the event in this place in our public discourses, and in our intercourse with the natives, to deepen the solemn impressions, which were made on the minds of any. 'Precious in the sight of the Lord is the death of his saints,' and in infinite wisdom and goodness does he order all the circumstances of their removal from us."

Already had Mr. Fisk gained upon the affections of many in that land of strangers. He was esteemed, he was reverenced, he was lamented. "Some of the

Arabs," says Mr. G., "were deeply affected, as they stood around his dying bed. They were amazed at his peace of mind, and could not conceive it possible, how any one could be so willing to die. They wept. We explained to them the cause of his tranquillity and joy, related to them much of his religious views and experience, and told them of Christ and heaven. Indeed we sometimes felt that Christ and heaven were present. It seemed but one step 'to Him that sitteth upon the throne, and to the Lamb,' where God himself wipes away all tears.

> "The chamber where the good man meets his fate,
> Is privileged beyond the common walks
> Of virtuous life,—quite on the verge of heaven."

On the day that Mr. Fisk died, as soon as the intelligence of his death was communicated, Mr. Goodell says,—"The Arabs assembled at an early hour to mourn with us. And though I was very feeble, yet I spent as much of the day, as I was able, in conversing with the people. I read to them various portions of the Holy Scriptures concerning heaven, and the happiness, glory, and worship of the world above; and told them, we had good reason to believe, that our dear brother was no longer a sinner or a sufferer, but was holy and happy; his tears forever wiped away, clothed in a robe clean and white, singing with saints and angels, and worshipping God and the Lamb. Some of them smote upon their breasts—again they wept—said one, 'Who will now preach the Gospel to us? I have heard no one explain the word of God like Mr. Fisk.'"

People of different nations and languages witnessed the dying behavior of this devoted missionary, and followed him to his grave weeping. They felt that they had lost a friend. Such was the favorable impression that his godly life and conver-

sation had made on their minds.—They respected him, and mourned for him.

The last precious memorials of this beloved servant of God, are two short epistles, which he dictated to his fellow laborers, Messrs. King and Temple, and one to his father, a few days before his death.

TO REV. JONAS KING.

"Beyroot, Thursday, October 20, 1825.

"My beloved brother King.—Little did we think, when we parted, that the first or nearly the first intelligence concerning me, would be the news of my death. Yet, at present, this is likely to be the case. I write you as from my dying bed. The Saviour whom I have so imperfectly served, I trust now grants me his aid; and to his faithful care I commit my immortal spirit. May *your* life be prolonged, and be made abundantly useful. Live a life of prayer. Let your conversation be in heaven. Labor abundantly for Christ. Whatever treatment you meet with, whatever difficulties you encounter, whatever vexations fall to your lot, and from whatever source, possess your soul in patience; yea, let patience have her perfect work. I think of you now in my dying moments, and remember many happy hours we have spent together. And I die in the glorious hope of meeting you where we shall be freed from all sin. Till that happy meeting, dear brother, farewell! P. Fisk."

"I have lost a friend, a brother," said Mr. King, "the beloved companion of my studies, and missionary labors in the Holy Land! Very pleasant hast thou been unto me.—Dear Fisk and Parsons! 'They were lovely and pleasant in their lives, and in their death not long divided.' Now their labors

and trials are ended! They behold the unveiled glories of the Son of God."

"In their death not long divided."—This fact forcibly suggests the closing paragraph of that mutual, solemn *covenant** into which they entered when it was settled that they were to labor together, and which is as follows;—

"And while we take this covenant upon ourselves, it is with earnest prayer, that in life we may long be united, and in death not far divided."

TO REV. DANIEL TEMPLE, MALTA.

"Beyroot, Thursday, October 20, 1825.

"My beloved brother Temple.—On the confines of eternity, as I suppose, I send you a last token of my love, and a last farewell. Viewing myself, as I now do, a dying man, the great and holy cause, in which we are engaged, presents itself to my mind with indescribable importance. We have both had slight disappointments and troubles in our work, but they are not worthy to be compared with the glory that shall be, as we trust, revealed in us. At this solemn moment, I seem unable to recollect any thing that deserves the name of trial, disappointment, or sacrifice. The history of my life has been a history of mercies, and—of sins! My only hope is in the unmerited mercy of Christ. I trust that, for sixteen or seventeen years, I have found his service pleasant, and him a faithful and gracious Master, though I have been constantly violating his laws, and wandering from his presence.

"I wish you a long and useful life, and much communion with Christ. My kindest love to Mrs. Temple. My prayer is, that you may long live and be happy together; and the Lord grant, that your children may be early sanctified by his grace, and

* See Memoir of Parsons.

live to occupy the places made vacant in this mission, by the calling of one and another of us to himself.

"Your dying brother, P. Fisk."

"When I read this letter," says Mr. Temple, "I felt, as if I had heard the voice of one of the saints made perfect, speaking to me from his happy abode on Mount Zion above. Never in my life did the world seem to retire so far from me, and heaven approach so near. I could not help saying with the greatest emphasis,—Let me die as he died, and let my last end be like his."

The letter which he addressed to his father was accompanied by one from Mr. Goodell, giving some account of the afflictive event.

"God leads us in a way that we know not; but it is a good way, and it is our happiness as Christians to be sorrowful, yet always rejoicing. Whatever we may lose in this world, we cannot lose that which we esteem better than life. Though we may endure much affliction, and pass through many deep waters, yet this is our comfort, 'The Lord is with us;'—and this is our triumph, 'All things shall work together for our good.' Whatever tends to familiarize our minds with the hopes of immortality, whatever imparts to things unseen a greater reality than in our view they possessed before, and thus constrains us to extend our acquaintance with the other world, to look beyond this transitory scene for our felicities and our home; can be considered in no other light than desirable. Thus our very losses may enrich us an hundred fold, our privations prove real gains, and the sickness and exit of our friends be, as 'angels sent on errands full of love.'

But why need I offer a word of consolation, or endeavor to prepare your mind to receive the intelligence of what God has done—God, your father, who loves you, who does nothing wantonly, but

always for some wise purpose, some benevolent design? '*He'll bear it,*' said your dear son, our brother, in his last hours. Be not troubled, dear sir, for his end was peace. We sat by his pillow; we wiped away the cold sweat, that again and again gathered upon his brow; we caught the last words that trembled upon his tongue. Jesus was precious to his soul; heaven itself was present; all was peace.

"As the light of day returned on Thursday morning preceding his death, his reason also returned; and viewing himself to be on the confines of eternity, and not expecting even to behold the rising of another sun, he requested me to take pen and paper, and dictated to you the following letter:—

Beyroot, October 20, 1825.

"*My beloved aged Father.*—I compose a few lines for you upon a sick, probably a dying bed. When you gave me up for this Mission, you gave me up for life, and death. You know to whom to look for consolation and support. The same God, who has comforted you so many years, under so many troubles, will comfort you under this. You know his consolations are neither few nor small. I leave these lines as a pledge to you, and my brothers and sisters, my nephews and nieces, that I love you all most dearly, though so long separated from you. I hope all, or nearly all our number, have been enabled to give themselves to Christ, and that we shall meet with our departed mother in heaven."

"Here," says Mr. Goodell, "he was interrupted by company; and did not resume the subject. During the day he remarked, 'Soon, and Christ will love me, for I shall be like him. He will make me such, that he can take delight in me forever, and I shall sin no more.' "

The following tribute of Christian affection is from a letter written by Rev. Mr. Jowett to the Assistant Secretary of the American Board of Missions.

"I can find no words to express my grief and my sympathy, with what I know will be the grief of thousands in America at the tidings of the death of our brother Fisk—my beloved fellow-pilgrim to Jerusalem. But the blow is from the hand of an all-wise and all-gracious Father. I was dumb, I opened not my mouth, because thou didst it. We have cause to praise him that our brother was spared to be so long useful, and that his dying hours were so edifying. Where one falls, may a hundred others be raised up! Let us lift up the hands that hang down, and the feeble knees, and after having given vent to tears, which we cannot restrain, go on cheerfully in his steps, *wearing out* (as he said) *in the service of Christ*, and desiring no rest till the Master calls us, as he has done him, to enter the gates of the heavenly Jerusalem."

The following remarks of Mr. Bird show what progress Mr. Fisk was making in his work, and what some of his last designs were in reference to the mission.

"The breach his death has made in the mission, is one which years will not probably repair. The length of time, which our dear brother had spent in the missionary field, the extensive tours he had taken, the acquaintances and connexions he had formed, and the knowledge he had acquired of the state of men and things in all the Levant, had well qualified him to act as our counsellor and guide, while his personal endowments gave him a weight of character, sensibly felt by the natives. His knowledge of languages, considering his well known active habits, has often been to us a subject of surprise and thanksgiving. All men who could comprehend French, Italian, or Greek, were accessible by his powerful admonitions. In the first mentioned language, he conversed with ease; and, in the two last, performed with perfect fluency, the common public services of a preacher of the Gospel. Even

the Arabic, with all its five years' difficulties, he had so far mastered, as to commence in it a regular Sabbath-day service with a few of the natives, nor could we observe, that in this he labored under any embarrassment for want of words to convey his meaning. At the time of his death, beside preaching weekly in Arabic, and in English in his turn, together with pursuing his grammatical studies under an Arabic master, he had just commenced a work, to which, with the advice of us all present, he was directing, for the time, his main attention. Having in a manner completed the tour of Palestine and Syria, and having become nearly master of what concerns the grammatical part of the Arabic language; he began to feel more sensibly than ever the want of a proper sized dictionary, that should introduce the English missionary to the common spoken language of the country.—We were of the unanimous opinion, that a lexicon like the one in contemplation by Mr. Fisk, was quite needed, not only by ourselves, but by those who might succeed us in the mission. Our dear brother had written the catalogue of English words according to Johnson, and had just finished writing the catalogue (incomplete of course) of the corresponding Arabic, when his disease arrested him. Had he lived, he had it in contemplation to visit his native country, and probably to prepare for publication some account of his Christian researches in the Levant.

"Such were some of the plans and employments of our brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, when he was called off from all his labors of love among men. He is gone, but his memory lives. Never till we shall be called to go and sleep by his side, shall we forget the noble example of patience, faith and zeal, which he has set us; and never will the churches at home forget him, till they shall have forgotten their duty to spread the Gospel."

The American Board of Missions held Mr. Fisk in high estimation, and deeply felt his loss, regarding it as occasioning a breach, which it would take a long time to fill. As the result of intimate acquaintance with his missionary operations and acquisitions, they have left on the pages of one of their Annual Reports a respectful testimonial of his worth.

"The character and attainments of Mr. Fisk," says the Report, "were such, as to attract the respect and confidence of men to a very extraordinary degree. During the six years of his missionary life, he was indefatigable as a Christian traveller, and as a preacher of the Gospel in four languages besides his native tongue. He saw and conversed with men of different nations, of various habits, and diversified acquirements, from the accomplished merchant and the scientific traveller, to the prowling Arab, the ferocious Turk, and the ignorant devotee of superstition under the name of a Christian. Individuals of all these classes, as they became acquainted with him, felt and acknowledged that he was a man of distinguished worth, whose conduct adorned his profession, and whose influence must be perceived by its salutary effects on any community, in which he should reside. In private conversation he accomplished much; and the last weeks of his life were rendered happy by his learning, that some labors of this kind, performed two or three years before, had been materially instrumental in converting souls to God.

"No missionary in the service of the Board had a more extensive personal acquaintance, than Mr. Fisk; and none has been more universally loved and honored. But the good opinion of his fellow men, and even of his fellow servants in Christ, was of small importance to him, in comparison with the approbation of his God."

Having followed this lamented Missionary through his short, but eminently useful life, we leave him in his "narrow house" at the foot of Lebanon. Though we cannot but mingle our tears with those which the Arab and Greek shed at his grave, we mourn not as those who have no hope. But while we deplore the loss of one who stood at the head of the mission to the Holy Land, we rejoice that he lived to accomplish so much. If "that life is long which answers life's great end," his was not indeed short. He lived to see, what from the beginning of his work was with him a very great object, a printing press established, and in successful operation in the Mediterranean. After many discouragements, and disappointments, and labors, he succeeded in giving the hopeful appearance of permanency to the mission in Syria, and saw it assuming increasing importance, and exerting an influence that promised much to the cause of Christ in that country. He had extended his researches, not only over the country where the Apocalyptic churches were planted, and in the renowned land of the Pharaohs, which to the people of God was once "the house of bondage;" but through the greater part of Syria. He had with indefatigable labor surveyed these interesting fields statistically and morally, and left to the mission the valuable results of his observation and inquiry.

As he travelled from city to city, he distributed the Holy Scriptures and Tracts very extensively, and in personal interviews had commended the pure doctrines of the Gospel to the attention and the conscience of Greeks, Jews, and Mussulmans. Over a wide field the seed had been faithfully scattered by his hand, some of which has taken root, and already shoots up the promising blade. They who shall follow him, will be able to report some of the happy effects of his labors. Mr. King, who travelled over that part of Asia Minor which Mr. Fisk

and his fellow-laborer explored, found that their visit was remembered, and spoken of with much satisfaction. Speaking of Thyatira he says; "A Greek in this place, in mentioning the visit of Messrs. Fisk and Parsons, informed us, *that some of the Tracts, which they had distributed, had been lent from one to another, till they had been read by nearly two hundred persons!*"—By faith he commenced an assault upon "spiritual wickedness in high places," and brought the weapons of a holy warfare to bear directly against the enemy in his strongest citadel; and he felt an unshaken confidence that, though he might perish in the battle, the victory was sure.

We have seen him, "by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left," going forth, not like Peter the Hermit, to pour a bannered host over the plains of Judea, for the purpose of recovering the Holy Sepulchre from Ottoman profanation, but for the purpose of "planting the standard of the cross where the cross itself once stood, where the fountain of pardon to a guilty world was opened by the soldier's spear, and from whence salvation shall issue forth again to Israel and Judah." Having thus commenced the work, and from the hill of Zion sounded in the ear of the church the trumpet note of preparation for coming up "arm and soul" to the glorious enterprise, he retired amidst the storm which his own efforts had excited, that he might rest "for a little moment, until the indignation be overpast." —But God had done with his instrumentality here, and gave him to "rest from his labors," and "enter into peace."

In respect to his character, it would be superfluous to add much after what has been already related. His "own works shall praise him in the gates;"—and we would avoid the imputation of an effort to *canonize* him as a saint. That he had defects of character is not denied, for "to err is human." That

he was, however, "a bright and shining light," will be confessed—a man "in whom there was an excellent spirit"—and whose meat and drink it was to be about his Father's business. If he did not exhibit the power and splendor of pre-eminent talents, and the fascinating refinements of elegant literature, he evinced what is of more importance, the quenchless ardor of Christian zeal, regulated by a sound mind, and a facility for making readily such acquisitions, as his work demanded. Says the Rev. Lewis Way, who became acquainted with him at Antoura; "I found in him a man of a truly catholic and Christian spirit. His simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling; and the experience he obtained by travelling amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission." His piety, "unlike a summer's brook," was, as the stream issuing from the perennial fountain, permanent and uniform, being sustained by constant supplies from "the wells of salvation."

In his character there was a combination of qualities which, under the direction of enlightened and active piety, must render a person eminently useful. Decision, perseverance, intrepidity, judgment, modesty, patience, and benevolence, are traits which have been developed in the preceding pages—traits which were harmoniously combined in him, forming a well-proportioned, and truly consistent character. As was said of Henry Martyn, "the *symmetry* of his stature in Christ was as surprising as its height."

No person perhaps was more delighted with the study of the sacred Scriptures, and few possessed a more extensive or correct knowledge of them. He loved to dwell "fast by the oracle of God," that the word of Christ might dwell in him richly. An unction from the Holy One gave an effect to his ministrations, which failed not to produce the impression

that he was honest and in earnest—that he both believed and felt the truths of the Gospel, in preaching which it was his constant aim to "commend himself to every man's conscience in the sight of God."

It will be sufficient to add, that Mr. Fisk was the established Christian, whose uniform care was, to "exercise himself unto godliness." Truly may it be said of him, that "he walked with God," and made it his object to be "always abounding in the work of the Lord." No one could be with him long without perceiving, that "he had been with Jesus," and that his conversation was in heaven. Though at times he was depressed with doubts, arising from deep discoveries of his own sinful heart, he in general lived in the enjoyment of religion,—

> "In regions mild of calm and serene air,
> Above the smoke and stir of this dim spot
> Which men call earth."

Such was the man, who at the age of thirty-three years was dismissed from the labors and trials of his stewardship. It is not the first time that the church has been called to weep over the early death of her most promising, and devoted sons. Brainerd, Martyn, Mills, Parsons, Hall, and others of kindred spirit, have been arrested in the noon-tide of life, while successfully employed in the service of their Lord, and removed to the employments and rewards of the heavenly Jerusalem. These mysterious and afflicting providences address a solemn admonition to every missionary, to every minister, to every follower of Jesus Christ;—"Whatsoever thy hand findeth to do, do it with thy might." "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

THE END.

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From the Boston Recorder, June 19, 1824.

THE lovers of Christian Psalmody will be gratified to find that DR. WORCESTER'S edition of DR. WATTS ENTIRE, with an improved and copious Index sufficiently extensive and particular to find any Psalm or Hymn by the first line, or subject, is published. This book contains between two and three hundred Select Hymns of various metres, which are not in the common hymn book of Watts, which will give a pleasing variety as to music and matter.

There is that in Dr. Worcester's edition of Dr. Watts entire, which gives it its grand peculiarity; it is this:—THE KEY OF EXPRESSION. This is an ingenious and excellent device. With the help of this *key*, the whole choir of singers, at a single glance, can clearly discover the *sentiment* to be expressed. and *how* to express it.

This *key* indicates the *manner* of performance after the example the accurate performance of music. The design of those characters is to shew, at a glance, how to adapt the performance to the spirit of the song. All accurate performers of every description of music are especially attentive to musical characters. Without the use of these the performance of the best musicians would be dull and monotonous. Of this every musician of taste is perfectly aware. If any should question the correctness of these remarks, let them perform Denmark, Easter, Cambridge, and other set pieces, and anthems, without regard to musical characters, which denote variation according to the demand of the words that are sung, and they will at once see the use and value of them.

I have made these few remarks, which may possibly seem a little extraneous from my subject, though I think not impertinent, to illustrate the use and value of the *key of expression*, above named;

mended. The characters, which signify quick, slow, loud, soft, very quick, very slow, very loud, very soft, quick and loud, quick and soft, slow and loud, slow and soft, and variously distinctive; these characters, which are very simple and very easy to remember, are respectively set before every verse or line, which requires variation from the common movement. And the common movement is restored by a simple *dash*. And it is thought by good judges, who have examined and practised on the plan, that they are *judiciously* set.

With the help of these few simple characters, the whole band of musicians can simultaneously express, without any interruption, the sentiment of the Psalm or Hymn as accurately as in set pieces and anthems with the help of the common musical characters set over them.

The key of expression now under consideration is of such high estimation with those, who have practised on the plan of this book, that it is peculiarly desirable that it should have still more extensive circulation, and more general use: for, *wherever* it *has* obtained, it has met with decided approbation, and been considered indispensable to the performance of Church music with accuracy and taste, and to render that important part of public worship most profitable and pleasant. And the great reason why it has not gone into general use, is because it has not been generally known. Accordingly, the design of the disinterested writer of this article is to promote the circulation of the book by recommending it to all churches, congregations, and choirs of singers in the christian community. The writer is not only acquainted with the theory, but with the *practice* of this improved system, and can testify that it creates an interest in the sacred art of psalmody, which is truly laudable and animating, and which he never witnessed till its introduction. Many congregations have been delighted, and singers too, with the improvement induced by this book. It imparts life and animation to this delightful part of public worship, which the dull and much to the general solemnity and interest, as it is more congenial with the spirit and design of worship:—*more congenial*, as it directs to the *sentiment* of what is sung, and *adapts* the performance to such sentiment. This is the finest specimen of oratory, and commends itself to all men. It is *nature;* to copy which is the perfection of art.

Although the books in common use will answer for all except singers, who *must* have the key of expression, yet it is respectfully recommended to *every* one, who wishes to purchase a new book, to obtain this edition. You then possess WATTS ENTIRE, THE WHOLE YOU HAVE IN YOUR OLD BOOKS, and the choice Select Hymns in addition, together with more copious tables of index, and contents, and passages of scripture from which hymns are taken, as well as the key of expression.

It is seriously believed, yea, confidently asserted, that ministers, churches, congregations, and singers can contribute greatly to the improvement of musical taste and refinement in the performance of Church music, as well as to their own improvement and pleasure, by adopting, and encouraging the universal adoption of this book, which merits, and I trust will have, more able advocates. As it needs only to be known to be approved and adopted, it is earnestly requested by one, who has no pecuniary interest in the thing, and by many equally disinterested, that *singers* especially, who have not acquainted themselves with the system, would, without too long delay, avail themselves of the pleasure it is sure to afford.

From a Clergyman, in whose congregation this work was introduced soon after it was first published.

It has been a matter of surprise to the writer of this article, as well as to others, that Dr. Worcester's edition of DR. WATTS' PSALMS AND HYMNS ENTIRE, has not more generally obtained in our religious assemblies. But he is led to believe it

Watts ENTIRE, and has subjoined between two and three hundred beautiful hymns selected from various authors, and of various metres, to accommodate people and singers of taste. But what renders this book far superior to any other edition of Watts, is the KEY OF MUSICAL EXPRESSION, which carries the book almost beyond all praise. It is just what singers of psalmody have always wanted; and what those, who have been acquainted with its excellence, would not easily be persuaded to give up. We have very much needed something to prevent a dull monotonous singing of hymns. This *musical key* is as valuable and important as characters placed over Anthems and set pieces of music, to denote the *manner* of their performance. In one half hour the few characters that compose this key may be learned, and a little practice will make it familiar. Where the key has been practised, and it has been in many assemblies, music has obtained an unusual interest, become more respectable and delightful; for the singers, by this rule, *express* the *sentiment* of the song. And this is indispensable. It is of inestimable value in the view of those, who practise upon it. And none but *singers* are under the necessity of having the edition containing the key of expression. It is greatly to be desired that singers would acquaint themselves with this *key*, for it needs only to be known to be admired.

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